# The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 3.—WHOLE NUMBER 991.

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## Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

| | | |
|---|---|---|
| In Trinity Church, | At 9 A. M. | and 3 P. M. |
| " St. Luke's " | 8 " | |
| 4 P. M. on Fridays. | | |
| " Church of the Annunciation, | 8½ " | " 4 " |
| " " " Holy Communion, | 8 " | " 6 " |
| On Fridays, evening Prayer, with Lecture, at | | 7½ " |
| Also a lecture on Wednesdays, during Len', at | | 6 " |
| And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M. | | |
| " Emmanuel Church, | 9 A. M. | and 5 P. M. |
| " Church of the Holy Apostles, | 9 " | |
| " Grace Church Brooklyn Heights, | 9 " | " 5 " |

## Calendar for March.

17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. Good Friday. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

APRIL.

1. Monday in Easter Week.
2. Tuesday " " "
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

## Poetry.

From the Christian Remembrancer.

### Te laeta, Mundi Conditor.

Maker of earth, to Thee alone
  Perpetual rest belongs;
And the bright choirs around Thy throne
  May pour their endless songs.

But we,—ah, holy now no more!
  Are doomed to toil and pain;
Yet exiles on an alien shore
  May sing their country's strain.

Father, whose promise binds Thee still
  To heal the suppliant throng,
Grant us to mourn the deeds of ill
  That banish us so long!

And while we mourn, in faith to rest
  Upon Thy love and care:
Till Thou restore us, with the blest,
  The song of heaven to share.

## Selected Matter.

From the London Guardian.

### Church Grievances.

Many respectable persons appear to have a most hazy apprehension of the fact that the Church of England is a religious body. Liberal Politicians, Radical Reformers—all separatists without the Church, and all latitudinarians within—all, in short, who covet her endowments, dread her influence, or dislike her doctrines, are interested in representing to themselves and others that, because she has entered into certain fixed relations with the State, from which both parties derive many important advantages, she can therefore be nothing but a function, or subordinate development of the Home Secretary, or the House of Commons. But this is not the fact. It is matter of fact and history that, subject to these accidental, and perhaps temporary relations, the Church of England is a religious body, built upon certain definite religious doctrines, and denying their contraries, bound together a by definite religious organization of greater antiquity than the State which has adopted her, and claiming to wield spiritual power which no secular potentate was ever supposed to possess. Even the arbitrary act which was framed by Henry VIII. for the purpose of subjugating the Church to his will, acknowledges that the spirituality, and not the temporality, the Church, and not the Parliament, has authority to resolve questions of the "law divine," or "spiritual learning;" and, the "Articles of Religion," which have been accepted by the State, as giving a true representation of the Church's nature, distinctly claim for her "authority in controversies of faith," and as distinctly deny to the civil magistrate, the ministering either of God's Word, or of the Sacraments," which she reserves as the inalienable prerogative of those who derive their powers from Christ and his Apostles. Not only do the terms of her so-called union with the State, admit her commission to decide questions which Parliament is incompetent to entertain, and to be the channel of graces which the civil power has never been supposed to convey; but it is a broad fact which every body who will fairly open their eyes, must see, that the English Church is composed, not of persons prepared to accept any religious doctrine, provided that it is only parliamentary, but of Christians who, with all their varieties of religious opinion, do yet perfectly know that, so far as they are members of that Church, they owe adherence to a certain fundamental doctrine, and to the body professing it, entirely beside, and independent of municipal law. It may be difficult to determine the limits of this fundamental doctrine, or who among the multitudes who float about our places of worship, are members of the Church. But it is abundantly clear that the Bishops, Clergy, and Communicants of the Church—that the body of those by whose labors, devotion, or liberality, she is enabled to carry on, unaided by the State, her educational, elemosynary, or missionary enterprises,—do not, when acknowledging their duties to their spiritual Mother, merely mean that Church-rates may be collected by legal process, or that Prelates sit in the House of Peers. These persons—the substance and reality of the English Church—would retain their allegiance unchanged if tithes were transferred to the Wesleyan Conference, and the peerage of Archbishop Sumner, to a Chief Mufti. The experiment would not be a new one. In the seventeenth century, the Church was deprived of all legal existence; her ministers fined and imprisoned; her services proscribed; the false or careless were shaken off, and it was tried what would remain of the English Church. And a church remained—holy Bishops, zealous priests, loyal laymen—scattered, persecuted, disorganized, but capable of again combining, and who did actually again combine round that doctrine, and under that discipline, which had been to them an unseen bond of union in their extremest perplexity.

If all this is true, let us be allowed to draw the corollary. A churchman, as such, has a conscience like any other religionist, and any invasion of things spiritual, by the temporal authority,—any measure which perverts, or imperils the doctrine of his church, or impairs the efficacy of her ordinances—is as injurious to that conscience, as if its possessor were a Quaker or a Presbyterian. But, if this be admitted, if it be only admitted that the Church is a religious body, and that measures which endanger or impair her integrity, are legitimately grievous to the consciences of her members, what can be said of a state of the law under which questions of ecclesiastical doctrine and discipline are referred, without appeal, to a body of persons selected without any reference to theological knowledge or religious belief—persons of whom all may be, and some are likely to be, hostile to the privileges, the dogmatical character, the very existence of the Church; while her own assemblies are prohibited from disavowing any doctrine which may be fastened on her by such a board, without the permission of a Ministry to whom she may be equally hostile. It there is no chance that a Socinian judicature may fasten upon the English Church, a denial of the doctrine of the Trinity, while a Socinian Ministry probibits convocation from disavowing the heresy, it is not certainly to the ecclesiastical law of England that we owe our security.

Nor must we deceive ourselves, by supposing this to be an isolated grievance. The terms of union between the State and the Reformed Church, were never easy. The ecclesiastical usurpations of preceding centuries, produced their natural fruits in that ecclesiastical abasement, of which the Tudor monarchs were the unsparing instruments. But those terms, which were framed when the Church and nation were really one, have acquired by their subsequent separation, a stringency which never was contemplated by the most arbitrary of Tudors, and which never would have been accepted by the most subservient of Churches. We have not yet fathomed the extent of this evil. Events will gradually develope into practical grievances, the latent anomalies of our position, and it remains to be seen, whether, while gradually losing the advantages of her former identity with the nation, the Church will be able to reconquer that independence of which, on the plea of that identity, she has been so much deprived.

But these are anticipations. The first question is, what is to be done with our immediate practical grievance? And the first answer is obvious. Agitate zealously and perseveringly for its removal, according to the usual forms of agitation in such matters. Let those who feel called upon to speak upon the subject, speak boldly and freely; let them not shrink from laying bare the evil,—a task in which we may even derive assistance from our enemies, or from urging those claims of the Church which, however strange they may sound to modern ears, and however impracticable of attainment to the present generation, are not only just in themselves, but will give meaning, direction, and consistency to the otherwise random efforts of Churchmen. But let our practical efforts be limited, in the first instance, to what we may hope ourselves to attain; let our united demands be visibly reasonable, and our public protests, petitions, and remonstrances, such as to combine the greatest number of Churchmen in demanding effectual redress for the most obnoxious grievance. Let us not quarrel with writers for saying too much, or with petitioners for saying too little, but agree in the double endeavor of teaching men to appreciate the full extent of the Church's objects, and of obtaining the most necessary and accessible of them.

## Communications.

For the Churchman.

### Church Benevolent Society.

MR. HICK'S SCHEME.

Rev. and Dear Mr. Editor,—There is nothing, ot an external character, more needed in the Church, at the present day, than some systematic plan of mutual charity, which may unite the members of the Body of Christ in active efforts for the relief of each other's necessities; and it is daily becoming with me a matter of greater surprise that the laity of our communion do not take some measures to form a society co-extensive with our branch of the Church upon the principle of mutual insurance, which enters so largely into all the benevolent enterprises of the age. I feel certain that if some energetic and influential laymen in the city of New York would take the matter in hand, frame a simple and comprehensive scheme, and issue notices in our church papers of their designs, they would obtain the immediate co-operation of thousands of Churchmen throughout the land, who, for want of a movement of this kind, are unwillingly connecting themselves with Odd Fellowship Societies, and similar systems, which they would gladly leave at a moment's notice, if they could obtain within the Church herself some systematic means for the exercise of benevolence and the expression of sympathy; and also of thousands more, who, like myself, have invincible conscientious scruples against participating in any amalgamation plans for the dissemination of religious principles or the performance of moral duties. Now, is there no one who will shake off lethargy and stir in this matter? I have been spoken to by many on the subject, and am confident that nothing is wanting but some persons to go-ahead and form a nucleus around which others may unite. After all said and done, there are not, and there cannot be, any body of men who love each other better, and who are animated with a nobler spirit of self-sacrifice than American Churchmen; and yet look at us, what practical bond of unity in works of benevolence have we? We ought to be knit together like one man, and if one member suffers all the members should suffer with it; but while there is the disposition and the desire to do this, we have no effectual machinery by which different portions of the Church can communicate in deeds of love with each other. Everything is at loose ends, and the feeling of love is stunted, thwarted, deformed, cabin'd, cribb'd, confin'd, because there are not opened free channels of intercommunion. We have not had the practical wisdom to avail ourselves of the means of power which the age supplies, and which the temporal necessities of the Church demand. I have been unwilling to put myself forward in this business, hoping that others would make some movement; but as no one stirs I am constrained to ask openly, whether there are not some laymen in the city who will take prompt measures to consolidate the benevolent spirit in the Church, and give her more practical efficiency in coping with the swarm of multiplying moral and benevolent societies, all of which have more or less of a mischievous tendency? No sacrifice of principle is required—no interference with diocesan or parochial regulations—but every existing machinery in the Church would be strengthened by the adoption of a plan which would tend to bring every person, rich and poor, into combined and zealous action for the welfare of each other The Church is spiritually an unit, and should be so in practical benevolence. My attention has been drawn to this subject at the present time by observing in "The Church" newspaper of Toronto an able letter respecting it, copied from the English "Guardian," and signed by a Mr. Robert Hick. The wants of the Church both in Great Britain and her colonies are nearly the same as in this country. The identity of the civilization and measures of the age bring Churchmen everywhere in contact with the same difficulties. I will make a few extracts from the letter of Mr Hick, sufficient to exhibit the nature of his proposed plan which I think would substantially meet with general approval among the clergy and laity in this country, as Mr. H. says it has of dignitaries, clergy, and influential laity in the Church in England. The practical effect of the scheme would be simply to throw into systematic shape the principle upon which the Church of Jerusalem acted in Apostolic times, when the whole body of Christians ministered to the necessitous from a common fund.

"It is now five years," writes Mr. Hick, "since I first turned my attention to this matter, and my first attempt to bring it into notice was by forwarding my views to the Vicar of one of the most populous towns in Yorkshire, and his reply was, 'There has long been wanting an institution of this kind, but the subject would be best taken up by the laity,' and that if done so 'he would gladly co-operate.' Some time afterwards, a Leamington clergyman asked the following question: '*Whether the Church cannot find a substitute for benefit societies?*' My reply was kindly inserted. I offered to furnish to clergymen my scheme, soliciting from them in return their opinions as to its practicability. I have been honored with communications from clergymen in every diocese in England, ranking from the highest to the lowest orders, and, with one exception, they have all declared that a Provident institution in connexion with our Church is a thing much to be desired. Aided with their suggestions, and particularly with those of a venerable Archdeacon in Yorkshire, I prepared the scheme, which I would through your columns present to your readers.

"It is proposed that this institution should be composed of men, women, and children who have been properly baptized, [I would here suggest to meet a difficulty, or have been confirmed,] from six years old to forty-five or fifty, who might, at their option, subscribe for the whole or any one or more of the following objects:

"1. *A sick fund*, to secure weekly payments of ———, with medical attendance and medicine free.

"2. *An old age fund*, with the understanding that no sick pay would be allowed where this fund is claimed, only that medical attendance, &c., would be gratis.

"3. A funeral fund.

"4. A life insurance fund for small sums.

"5. A miscellaneous fund, raised and supported by private subscriptions and bequests, to relieve in some degree the distresses of widows and orphans."

Now to these I would propose the addition of a sixth fund, to be composed of the *declined aid tendered in agreement with the rules of the Society to the rich*, who from benevolent motives might join it, and to be devoted to the relief of such persons as were prevented by the *infirmities of age* from partaking of its *ordinary benefits*. This would be a most important feature, and give a benevolent character to the institution, which otherwise it would to a certain extent be deprived of.

Mr. Hick proposes that the Society should have the patronage or sanction of the Bishops and parochial clergy, and that in every diocese there should be a central board of control over all the lodges within that diocese, having presidents from the clergy and vice-presidents from the laity, to whom all gifts or bequests might be made for all objects of the society. "This system of amalgamation," he adds, "would greatly strengthen the institution. The whole of the lodges would stand or fall together, and not, as among the Odd Fellows and others, each lodge for itself; for want of such amalgamation many single lodges have become insolvent, and poor men, after having subscribed for thirty years and upwards, at last lose that support in their declining years which they have fondly hoped for."

"As to Local Lodges, the clergyman of the parish or district should rank as Presidents, assisted with lay Vice-Presidents and a lay Committee, and a Committee of female members, also, as visitors of theirsex."

With respect to details it is not necessary at this time to enter into them. Many of those suggested by Mr. Hick are admirable. I have extracted and abridged enough from his letter to exhibit in outline a scheme thoughtfully matured by sound and pious minds in the English Church, which I cannot doubt would be acceptable to multitudes in the American communion. It is admirably adapted to the organization of the Church, and might lead to the restoration of *deacons as a permanent order*. Now the clergy cannot very well stir in this matter; but let the laity, who are better acquainted with details of business, take some incipient steps, and they may reasonably count on extensive and hearty co-operation. We constantly feel the demoralising and disorganizing effects of societies external to the Church doing the work which the Church ought to be doing herself, and would joyfully enter into combined action to bring all means within the control of the members of the Body of Christ to bear in fostering the strength and life within her. Some persons may object to the scheme on the ground that it would be substituting a mechanical benevolence for the free motions of the Christian spirit; but instead of having this tendency, it would serve to bring out energies which now lie latent for want of some fitting means to call them into exercise. I would beg to make a suggestion to brethren both among the clergy and laity now, in connexion with benevolent societies external to the Church, which is, that they would in the respective cities or towns in which they dwell call together the members of the Church now scattered in various Lodges, and see whether measures cannot be taken to frame a grand Church Society for the relief of the poor and afflicted. Their knowledge of the working of such systems will suggest modes of laying a solid foundation which others cannot pretend to. I was surprised when some time ago a controversy arose respecting the principle involved in the junction of Churchmen with Odd Fellowship, and many persons stated their only ground for doing so was the neglect of the Church to do her duty, that, instead of confining themselves to complaints which never effect anything, they did not set about the only practical remedy, and endeavor to form a Church society for the deserved purpose. This is the only way of proceeding. Trusting that the subject will obtain the careful consideration which I think it deserves I subscribe myself, dear Sir,

Affectionately yours,
John H. Hanson.

*Waddington, Feb 20, 1850.*

For the Churchman.

### The Recent Defections.

Mr. Editor,—I fear that many may argue falsely in regard to the position and dangers of our Church from these defections, and therefore I submit a few remarks. I should have written before, but I was in hopes some better-instructed person would undertake the task, who might say something more to the purpose.

Our fear is, that many will feel that a piety which is severe, and which is ascetic to any degree, is not adapted to our Church, and is such as will eventually carry people out of it. If this were so, it surely were a terrible argument against the Church Herself. She would no more resemble the Church of the Bible than she would that of the ancient ages.

Marvellous has been the power of the Catholic Church from the first, to bend and suit Herself to all people—feeding every soul with the spiritual food it needs—training every conscience—seizing hold of the little goodness that there may be in any, and by means of it, leading them on to further advances. And at the same time, the saint, whose conscience has grown to an unutterable tenderness, She still leads on, aiming at nothing less than the perfect love of God. If any will be ascetics, the Church must let them be, and must help them too, giving full scope to their yearnings, and guiding them tenderly. If any will impose upon themselves penances for their sins she must extend to them her sympathy. She does not thwart the instinctive feelings of conscience, but as natural religion, so she, assigns to all obedience, to all goodness its proper value in the work of salvation; not annihilating goodness lest the sense of merit should spring up, because conscious that the soul, as it draws near to God, will have a more awful sense of its own sinfulness. The rule of the Church is not founded upon anything *ideal*, but upon the *facts* of man's spiritual nature. She deals with the world as it is, and with consciences as they are. As the Holy Spirit enlightens a little in proportion as we obey, so the Church discloses not all truth to all, but gives to every one his measure. Her gifts she husbands, imparting to each as he can receive; so as the Handmaid of the Spirit, is the Church ever waiting on and following out His secret operations. As the Spirit of God does not, so neither does she tell the neophyte (what he does not dream of), that once in the path of the Cross, he may be drawn on to deeper penitence by an awful secret power. She tells him not, perhaps, that the farther he advances in the divine life—yearning and hoping to find at last an approving conscience—the deeper is to be his sorrow and humiliation, and that after all his efforts, his peace and joy he is to find in his penitential tears. Nor does she teach, but to those who can receive it, that if they yearn for high obedience they must look out for and expect "greater suffering, be ready to receive it in any form, in mind or body, in desolation or aridity, in loss of what is dearer than the right eye, or in actual bodily suffering, in what form soever it may please God to send it."

The Church of God is the Nurse of the souls that she begets, and woe to her, or to any Branch of her, when she becomes so careless of her trust that her loving children, in their painful struggles for innocence, find not in her a sympathiser, mother, guide. The goodness of saints is such as is of course quite beyond the comprehension of the world. The highest goodness is not that which is praised by the common people, but, on the contrary, is regarded by them as foolish, stupid, hypocritical, wicked. It is a lower type of piety that the world praises, and this, because saintliness is entirely incomprehensible to any but saints. Now it is an argument against sectarianism of whatever kind, that it produces, and claims to have the power to produce, no type of goodness beyond what the mass of people can *praise*. Its piety is only such as is *appreciable* by the world, and this of itself would be fatal to any claim they might set up to be parts of the Church Catholic. What affection has sectarianism for martyrs, confessors, ascetics, or even the severer forms of self-denial. But is our Church on the same ground with them here? What is our religion, according to the terms of our baptismal vow, less than a "*fight*," and this as long as life shall last? What lesson is taught in our Lenten, weekly, Ember, and Rogation fasts—in our daily service—in our exhortation to "search and examine" the "conscience," and to go to the "minister" to open our *grief*—in our profession that we turn to the Lord "with *weeping*, and fasting, and praying?" What lesson is taught by the Church's provision for the greater Feasts, by which she strives in every way to rescue Christian doctrine from being held as a dead letter, and to make it take root in the conscience? and by her Saints' days, in which she holds up no lower rule than the very self-devotion of the Apostles?

We say, then, that our Church is right at bottom. Although now and then a holy man may leave her, yet men, equally (if not more) holy will not, and for the reason that there is that in Her which may satisfy their yearnings. The "*race*," "wrestling," "battle," which the Apostle teaches us the Christian life is—the Cup that Christ drank of, and the "forsaking of all," of the Apostles, "houses, wife, children, lands," is the Church's creed too, and men feel that they can defend themselves by her rule, in practising and teaching the very highest self-discipline (which of course is the necessary condition of all saintliness) better than the great body of the Church can defend their own laxity.

"But honest Churchmen say, "a strange thing has at least come over the Church of late years. Divines of great piety and learning *leave* her, and is there no explanation? Must we gape and wonder and rant when they go, and is this all we can say?" People take the papers, and they come to their Pastor and say, "what do you suppose made Dr. Forbes *go over*?" And he answers, "I don't know. Among so many clergy some few will get astray." Now we ask also—what makes them go? And we ask the question in order to say something about it. Do these men simply change their minds, and come round to the sober conviction that their Church, Baptism, Orders are a nonentity, as, for instance, a Presbyterian changes his mind when he sits down to examine Episcopacy? Or is it sympathy that leads these men off? or is it that their brethren give them a "cold shoulder?" How, then, can this change their belief? Then a question that puzzles still more is, how God should suffer those that so love Him and desire to obey Him to fall into such error? Is it a *sin* in them, which with all their prayer they perceive not, or perceiving do not overcome? or is it (if we dare entertain such a question even in our thoughts) God who leads them into another communion? Is it God's method of chastising us and teaching us humility? We confess we believe it is; but we also believe it is a subtle sin in them which causes their fall. With all their earnestness we fear they are not *grounded in humility*. The subject is fearful, and we desire to speak in the fear of God. Of late years we find men leaving (with some self-sacrifice and pain we should suppose) the Church which they have loved, which they understand, and whose doctrine they can defend, for one which they at least but partially understand, and of whose doctrine and theory they must be conscious, it would seem, that they could make but a miserable defence. It is the duty of a Christian to subdue his will, and break it into submission to the Church, but we confess we do not see exactly, how by the strength of an external authority, one gains power over himself, to actually make himself disbelieve moral truth of a sudden, by saying he disbelieves; and to make himself believe another system by *saying* he believes. Perhaps a man *can* throw himself into such a moral position that all this may be; perhaps he can dissever himself from all that he calls himself, so that he is swallowed up in an authority external to him, but it certainly is a question whether he ought to do it. Love, not blindness, should be the root of our obedience and submission. Neither to gain the shield of an infallible authority ought we to annihilate all great truths, since those truths alone are what the soul must feed upon. We are not questioning that the converts to the Church of Rome believe as they profess, but what *kind of belief* is it? We have seen people in consumption who could scarcely be made to believe but that they would get well, while it was obvious to every body else that they must die, Their belief was *real*, but after all it was little more than *self-will*. They *wanted* to believe they would recover, and so they would believe it. It is a fact, we can bring ourselves to believe or disbelieve almost anything, if we *try*. And still it is right to try to believe, and have believing minds, only our effort must not be a *self-willed* effort. If we might venture to say it, the sin that has proved a snare to our brethren is a *subtle pride*, which, with all their devotion, they have not mastered. Nothing but the very perfection of humility will support one in such an isolated religious position, amidst bitter persecutions and unsympathising friends. Our brethren counted on opposition, doubtless, but did they when they began their work understand their own hearts, or the temper they were of? The reformer himself is not safe, except he is grounded in humility which is thorough, leaving no root of pride in his heart; this will prove that foundation of sand that will fail. There is something allied to self-will in the very intensity of devotion. The saint will have revenge on himself. He will wipe out his sin, and persecute it (so to speak) after it is all gone. So, perhaps, there is a self-willedness in his asceticism, which he perceives not, it being covered up, or made beautiful, because mingled with true devotion. So a little pride and self-will, operated on by persecution, will in the end prove sufficient to destroy all his work, and he will find himself of a sudden, hating the very Church he has loved, and desiring to wreak vengeance on it. The world can by no means perceive the intense awful shock to the moral nature that springs up in the saint, as of a sudden he perceives himself misunderstood and hated. He is too humble to dislike pity, and now it is refused him, he will take pity on himself, and he feels conscious, too, that he is unselfish in it.

It has been said that those who have gone from the Church of England have not gone upon any *common ground*. We suppose so, too. They have straggled off, each one after his own way. The prevalent idea in some is, that our church is beyond hope—others like an infallible authority—others want full play for their cravings for ceremonial—very few we imagine are calm dispassionate converts to Roman doctrine. Men in the Church hold high truths and hold them intensely; —what they hold they must teach—war thickens around them—friends are cold—they are crippled and have not full play, and must they be pent up forever? must they be always obliged to keep back? They can defend themselves by the Church's rule, but still people rate out against them—("Romanism! Romanism!—you have gone beyond the Church—it is not in Burnet on the Articles—Hobart did'nt teach so!") And at last, these men, in a manner they themselves cannot analyze, find themselves disliking the Church, and holding up to their minds the superior working of the Church of Rome. Now we say as strongly as any, that the Church must not allow her doctrine to be contravened, but she must guard it, and make her clergy teach it. That some get quite beyond it at times, is true perhaps, and the only way to meet them at present may be controversy.; but we must be allowed to say that flippancy and rant will not do, but there must be more calmness, candor, solidity. Let them write, Mr. Editor, like your correspondent "A Catholic Priest," and their words will tell.

In the mean time, it augurs not well for our Church, if she draws no lesson from these departures, one after another, from her communion. Some of the objections of those men to our Chruch, have force in them, deny it as we will. I suppose hundreds of our clergy, have never in the course of their ministry, had one instance of a person coming to them before communion, to "open his grief," as the service directs. Certainly the present writer never has. Now it is *mockery* to say our system is carried out, if this is the case. Men go from Sunday to Sunday without uttering a single prayer, and so directly to the Sacrament. Now if private confessions and Holy Cross Societies are bad, it is no less true that this is bad also. If one is against the spirit of the Church, so is the other. It will hardly do for those whose *one* object is to "get people in," and who then preach *nothing* in order to keep them—who keep no Saints' days, and never think of fasting—it will hardly do for such, however *high Church* they may be, to find fault with those who hear private confessions, and grant absolutions, that they violate the rule of the Church. We defy any man to show that the latter violate the letter or the spirit of the Church's rule, so much as the former do.

We pray that those, who are working hard for the Church, will not be turned aside by calumny or ought else. Let them remember it is a privilege to suffer for Christ and the Church. In our doctrine or practice, let us be *most careful* not to go beyond what we can defend, on the Church's own principles; but *all* that is legitimately her's, let us teach, hold, and stand by, come what will; exercising of course, always the discretion our humility shall teach us.

Would that our Bishops (we wish to speak humbly) might be acquainted with the tempers of all their Clergy, and might exercise their power If any one will fast and pray half his time, let them put him where his piety will turn to account If any such one, of earnest temper, but uninstructed mind, is in danger of going to the Church of Rome, owing to influences around him, let them put him in some Parish in the country, where sin and dissent reign, and where, instead of cassocks, he will find himself happy, if he can wear the surplice. God grant our Church may be defended from adversity, and that we may be made an holy temple, acceptable to Him.

A Presbyter.

[For the Churchman.]

In the discussion of all subjects, especially those of a religious character, whether relating to faith or practice, it is of great importance to have one's views fully and clearly understood. Whatever we conscientiously believe to be written in Scripture, or capable of being concluded and proved thereby, we should firmly and sincerely hold, and ever be ready, each in his proper sphere, and as fitting occasion calls, to illustrate, enforce, advocate, and defend. Of *principles*, we should ever speak frankly and fearlessly, and endeavor always to act upon them honestly and consistently: but of those who differ from us we should think and speak with great charity, with cautious avoiding of all imputation of bad motive or intent, and with cheerful allowance of the same sincerity and conscientiousness for which we would ourselves wish to have credit. A wide distinction is thus to be drawn, in reference to the claims of Christian charity, between principles and measures, and those who hold them and pursue them. The latter are fit objects of charity: the former not. The writer cannot better express his views on this point, than in words to the following effect, once addressed to him by an intelligent and pious Presbyterian layman:—We should persecute error even to the death, but exercise all charity and kind judgment towards those who are in error.

A part, and a prominent part, of that body of Christian truth which is revealed to us in the Bible, is the essential connection God has established between His Gospel and His church. It is a connection, not merely of outward order and form, but entering into the deep spirituality of the mystery of redemption, grace, and salvation, through Jesus Christ. That mystery calls loudly on sinners to be humbled under a profound conviction of their sinfulness, their lost estate by nature, and their utter hopelessness without the full, free, and undeserved mercy of God in the Redeemer. It points them to that mercy as revealed in the Bible. Among its revelations, in this connection, stands, with great clearness, and unmistakable note of its importance and duty, "one baptism for the remission of sins;" that is, for admittance into that holy covenant, made with Jesus Christ for all His people, in which, on the conditions of repentance and faith, that remission is promised and pledged. So obviously is this baptism made man's bounden duty, that no faith which does not believe in it as a duty, and does not lead to the humble reception of it, if that has not taken place; and no repentance which does not turn the mind to the cordial adoption of such faith; are truly evangelical faith and repentance.

Faith and repentance can be properly cherished, and carried out into the principles, affections, and duties of Gospel piety, only by the Christian's being spiritually united to Christ, as a limb to a body, as a branch to a vine, deriving life, and nutriment, and strength from Him. But this spiritual union cannot be that of the Gospel—cannot be the union of true and living faith—except it be connected, according to the teaching of the word of God, with union with the Church, which is the body of Christ. The spirituality of the Gospel is required to be cherished in the Church of the Gospel. That spirituality is defective in evangelical character, which does not include sincere and hearty obedience, and does not come to Christ, and live in Him, according to His commandments and ordinances. "Ye are my friends," says that gracious Saviour, "if ye do whatsoever I command you." Consequently, they who do not what He commands, cannot be considered as His friends. How then can His pardoning, justifying, and saving mercy be expected by them? How can they be said to be spiritually united to Him? No man, surely, can come to Christ unless he come in the way of His appointment. The simple question for the Christian to ask is, Has Christ required us to be members of His Church, to be baptized for the remission of sins, to take and eat the Communion of His body, and to drink the Communion of His blood, to regard His ministers as over us in Him, and meekly and faithfully to avail ourselves of their functions as His ambassadors, His stewards, those who act in His stead? If so, the question of duty is settled; and no one can be considered an evangelical Christian, truly renewed in the spirit of his mind, who does not conform to that duty; and that cannot be considered the genuine spirituality of the Gospel which does not subdue the mind and heart to its faithful discharge.

Farther: Does it appear from the Bible that God requires union with His Church, and communion with it in all that is entrusted to it of the observance of the commandments and ordinances of the Lord, simply as an outward and formal thing, or a thing of only that interest and that influence which, on the principles of virtuous taste and sensibility, or of intellectual and moral philosophy, outward things may possess and cherish towards the good direction, and the wholesome employment of the human mind? or as means of the supernatural influences of His Holy Spirit, of obtaining the great and precious blessings of the Gospel, of living with and in Christ, of being true Christians here, and of attaining to their infinite and eternal reward hereafter? Who can read the Bible with an humble, devout, and unprejudiced mind, and not see that the latter is the view there clearly and decidedly taken? Without embracing that view, therefore, and acting upon it, there can be no such spiritual religion as the Bible requires.

A man, according to the gospel, is to be a true evangelical Christian, by living in union and communion with the Church of Christ; and in this required connection with Christ, maintaining the Catholic faith, walking in the commandments and ordinances committed to that church, and living under the spiritual pastorship of its ministers The required end of all this, the essential proof of its sincerity and honesty, and the indispensable condition of its being pleasing to God, and available to salvation, is, renouncing in heart and life, the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as not to follow nor be led by them; believing the true Christian faith; and obediently keeping God's holy will and commandments, and walking in the same, all the days of our life—in other words, living a life of evangelical piety and virtue: that which controls the heart and mind, and the words of the mouth, as well as the outward actions. Without this, all external religion is but insincerity, deceit, and hypocrisy.

It is a solemn and infinitely important part of the teachings of God's word, that we cannot have a mind, will, and power, for this life of faith, and course of duty, of ourselves: we are not able to walk in the commandments of God, and to serve Him, without His special grace: our whole dependence for a good will to do our duty, and for carrying that will into effect, must be on the operation of the Holy Spirit in our hearts. The restoration of His influences to Adam after the fall, through the intervention of the Redeemer—a blessing handed down, as an inheritance with which Christ endowed our nature, to all the posterity of Adam—furnishes men with that moral and spiritual principle, which makes every individual a fit subject of God's calls to the reception of His truth, and to obedience to His will. It furnishes them with ability to receive that truth when presented, and render that obedience when its requirements are made known. This preventing grace, by us duly received and improved, leads to a care to become more and more informed in the appointed ways of piety and virtue; and the Holy Spirit so kindly measures his influences, that every honest effort of will and deed to keep those ways, becomes a means of greater ability, thus enabling the Christian to *grow* in grace. Prominent in those ways are the spiritual acts and exercises, proper to the worship of God, which are emphatically His established means of grace. Thus, in the exercise of ability coming from God alone, is man to fulfil the inspired injunction to "abound more and more" in pleasing God, and keeping His commandments. From the first and feeblest movement of the heart towards goodness, nay, from the very native capacity to make this movement, through the whole progress of religious obedience, all is of the grace of God in Christ. That enables us to use the means of grace in the spiritual manner whereby alone we can hope to profit by them. That gives us such profit. That blesses our faith and obedience to an increase of faith and obedience. That keeps every christian who remains faithfully such, unto his salvation.

But the grace of God was not intended to interfere with His sovereign will that man should be a moral agent: therefore it removes not, as long as this probationary life continues, his liability to fall and perish, and the consequent danger of his falling and perishing. God was not pleased to raise man above all the sad moral consequences of the fall: it suited His wisdom and justice that man's whole probation should have attached to it the perpetual working, for his counteraction through grace, of his deeply-rooted "infection of nature," his inclination to evil, the lusting of the flesh contrary to the Spirit. Hence, to the last, there are frailties and infirmities, lapses and corruptions, in his best works and highest righteousness, which deprive them of any degree of merit in the sight of God. Before *Him*, he is "accounted righteous only for the merit of our Lord and Saviour Jesus Christ." And this benefit of the meritorious righteousness of Christ, is to be had only "by faith:" for all our works that "spring not of faith in Jesus Christ," that is, that are not wrought on the principles and in the spirit of His gospel, and with a deeply-felt sense of their being required duties indeed, and conditions of salvation, and means of grace, and evidences of a true experience of religion, and a part of evangelical spirituality; but yet in themselves wholly without merit and efficacy, and, because of their lamentable deficiencies and multiplied wrongnesses, having the nature of sin:—all our works that are not performed in that true faith which looks to Christ only, as our Representative, to invest them with merit from the fulness of His righteousness, must fail of being pleasant and acceptable to God, and therefore of attaining to being allowed conditions of salvation and means of grace.

In all, then, and by all, that God has provided in His Church, of outward and visible signs, means, and pledges of His grace, there are presented to Christians the true spirituality of their religion, and the divinely-appointed way in which they are to live the life of faith in the Son of God, to partake of His Spirit, to be clothed with His righteousness, to be loved of God for His sake, and to be saved by His merits.

B. T. O.

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For the Churchman.

## Holy Mysteries.

I saw, a little while ago, the subject of strangers staying to see the Holy Communion administered, treated in some "religious newspaper," as if it were an open question, on which the world's taste was to be consulted. Many things there are continually happening, (not more than in the time of the Apostles, but more than enough,) which cannot fail to stir the soul of one who is jealous with a godly jealousy, for the Church and Faith of God, and this has stirred me deeply.

Now may I ask, most kindly, but most solemnly, of any brother Minister of Christ, and Priest of God, by what authority he would dare—I will not say to *invite*, but to *suffer*, habitually, *idle gazers* at the Sacred Mysteries? Is not the one, uniform practice of the Catholic Church, in all pure times—is not the plain voice of reason itself, against his so consenting to profane, and make a common thing of what was always a secret, holy scene, to which none were admitted, but the *faithful* and the Lord? The Romish Church, to be sure, unhappily corrupted as it is, with heresies in doctrine, and with unchristian practices, enjoins upon its members, under pain of mortal sin, to be present and assist, at (not to partake of) their so-called adorable Sacrifice of the Mass: other dissenting bodies, too, have reduced their Administrations, in theory, as well as practice, to lifeless forms, which,—as to any virtue in themselves,—may just as well be looked on, as partaken; but the *Holy Communion* of the Catholic Church, the Holy Catholic Eucharist, is a very different thing from the Sacraments of Methodists, or Presbyterians, or Romanists, or any other large or little sect. It was at first, and now is not a show, whether gorgeous or sordid,—where men and women are to *assist* without partaking of the food of Life: but an awful feast upon the tremendous and unbloody spiritual sacrifice, which there is verily and indeed broken and poured out for all the Faithful. Is this, which is thus holy, to be given unto dogs, or thrown at the feet of swine? Are adulterers, murderers, thieves, false swearers, backbiters, extortioners, swindlers, heretics, infidels, impious, proud, covetous, envious, and quarrelsome persons, to sit, and survey at their ease, the Communion of Christ's Blood and Body? Into this awful intercourse with them that sit in heavenly places,—the glorious court of the Most High, and the illustrious band of Saints and Governors, Fathers and Children of the Spouse of Christ; with and through Him, above all, who filleth all in all, the author and finisher of the Faith,—shall such a thing intrude, as that poor, pitiable fashion or vulgar feeling of the World; that mean propensity to parade in public, all that ought evermore to be kept private and retired;—must such a thing, like so many other scandals, invade the Kingdom of God? Must Christian priests and people, in whose hearts' depths Christ dwells, and Angels come and go, expose their costly things on the outside, like those who have no hearts, even as dealers set their wares for sale in stalls, because they do not own a room within four walls, and underneath a roof?

It is quite sad enough to hear and see our priests, (it may be, *high priests*, too,) who make the highest claims *men-wards* for their own function, and for the worth of prayer, and of our prayers, go through Divine Offices perfunctorily, hurrying from one thing to another, only to trample out, instead of kindling up the fire that of itself glows in the Church's Holy Prayers: it is sad to feel as if the blessed service on their tongues were dead, because they have no unction,—no awful *recollections* of themselves in the Dread Presence; but is it come to this, that any Christian Priest can meditate the exhibition of the Holy Mysteries, like any other show, before spectators? What would St. Ambrose once have said to this? St. Cyprian, St. Chrysostom,—St. Paul? Oh!—what an instantaneous, vehement, indignant condemnation would have overwhelmed at once, the almost blasphemous suggestion! Those men were Catholics,—and Christians—living limbs of Christ;—and they knew nothing in their day, and would know nothing now, of Sacraments, except as means of grace, imparting Christ; shared only by the Faithful: not given for the eye, or for the sense, but to the spirit; outward and visible, only to sign, and seal, and pledge, an inward spiritual grace, and only for the Faithful: only for receivers. If half the Priests, of either order, who profess belief in the real spiritual Presence in His Sacrament of Him who has been sacrificed, and gives Himself to those who faithfully partake, *do* feel this in their ministering, while hands of sinful clay give out the Sacraments of the Incarnation, then, not only will one half of ministers and people be removed apart from danger, but the whole Church be saved from what would be worse than any worldliness; and Christ's own secret ones, that eat with Him, and weep upon His feet, and lean upon His bosom, will never have their Holy Communion degraded and profaned, by being thrown open to the world. "Αγια, Αγιοις." Sancta Sanctis: Hallowed things for the hallowed; Sacraments for them for whom they were intended, and to whom they belong.

This might be put upon another ground, and we might safely say, that not good, but evil would result from any new practice: but it stands higher; it is no question of expedient, or not expedient; of good or bad: but of *right* and *wrong*. May God increase the number of the *earnest* men, who love their Lord, and love His Holy things, sincerely; and who, apart from every party,—are Catholics *in spirit*, of the Apostles, The Father's school!

AMEN.

Christ Church, Newark.

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To the Editor of the Churchman.

New York, March 12th, 1850.

*Rev. Dear Sir:*—I had prepared the enclosed communication for your last number. It was written without consultation with Dr. Jarvis, though in the full belief that the explanation which it offers would be satisfactory to him, as I hope it will be to the other parties concerned.—Fearing however that I might, through some misapprehension, aggravate the difficulty which I was desirous to remove, I thought it prudent to submit the manuscript to Dr. Jarvis's inspection, and give him the option of its publication or suppression. This I have done; and I now send you the piece for insertion (if you think it worthy) in the Churchman of this week, in connexion with the assurance that it has been read by Dr. Jarvis, and received his "entire approval."

I am, Reverend and Dear Sir,
Very respectfully,
Your friend and brother,
Samuel Seabury.

Rev. William Walton, Ed. of the Churchman.

For the Churchman.

## The "Voice from Connecticut."

Mr. Editor:—I learn from your correspondents, and from other sources, that the "Voice from Connecticut," is thought to differ on certain points, from those divines with whom its author is commonly found in unison, and who are equally with himself, entitled to be regarded as sound expositors of the Church's doctrine. It appears to me that a due consideration of the end which Dr. Jarvis had in view, and a candid construction of the language on the points alluded to, in reference to this end, will show that no such difference exists. To state my reasons for this opinion, is the object of the present communication.

It is proper to premise that the power of priestly or sacerdotal absolution (a power which is admitted by all for whom these remarks are intended) is ordinarily exercised, and its benefits dispensed by four different acts, which are distinguished by as many different names.

Absolution is dispensed, 1st, by means of the two Sacraments, Baptism and the Lord's Supper, to all who are duly qualified to receive them, and this is called Sacramental Absolution; 2dly, by the authoritative declaration of the terms and conditions on which the gospel promises remission of sins, and this is called Declaratory Absolution; 3dly, by the solemn prayer or intercession of the priest for the forgiveness of the penitent and faithful, though the merits of Christ; and this is called the Absolution of prayer or Precatory Absolution; and 4thly, by the relaxation of Church censures, and the restoration, on repentance and amendment, to the communion of the Church of those who have been expelled from it for scandalous offences; and this is called, distinctively though not exclusively, Judicial Absolution.

This statement, I am satisfied, will not be denied by Dr. Jarvis; and I am equally confident that those brethren who have objected to some of his alleged positions, will admit, that the second and third of the above mentioned acts (the fourth may be put out of view, as not relevant to the present matter) are dependent on the first. My meaning is, that as the Sacraments, Baptism, and the Eucharist, are ruled by the Church "to be generally necessary to salvation," (i. e. necessary for men of all classes and conditions) so neither the declarative absolution, nor the absolution of prayer is designed for those who, through their own fault, fail to receive these Sacraments. For all persons in order to receive the full benefit of absolution agreeably to the terms and conditions of the Gospel, must first be in the state which the Gospel requires; and this they cannot be while they live in the wilful and culpable neglect of the Sacraments. Baptism, if they are qualified to receive it, puts them in this state of reconciliation to God; the Holy Eucharist, if they are qualified to receive it keeps them in this state, or restores them if they have lapsed from it; and it is only while they are in this state, living the life of penitence and faith, that they are capable of receiving benefit from those subordinate acts of the priestly office (of which the declaration of pardon is one) by which the peace of God, flowing from the atonement of Christ, is applied to the soul.

It may also be well to add for greater distinctness, that in speaking of the two forms of absolution in the daily service, I shall call the former, a declarative absolution, and the second a precatory or intercessory absolution. I do not mean that the former is a mere declaration, or the latter a mere prayer such as a private Christian may offer. I understand both to be priestly or sacerdotal acts; that is to say, the acts of persons whom God has authorized and empowered to speak to the people, and to bless them in His Name. Hence I regard both as authoritative acts, and understand the terms *declarative* and *precatory* or *intercessory* to be merely distinctive of the mode in which the authority is exercised. The former absolution in the daily service is simply declarative, and therefore there can be no question as to the propriety of its distinctive appellation. The latter is more of the nature of a prayer than a declaration; it is also a very solemn form of benediction; and besides it is more direct and limited in its application; "have mercy on *you*, pardon and deliver *you* from all *your* sins"—and this makes it more difficult to give it a distinctive name. I have applied to it the term *precatory*, or *intercessory*, not from a disregard to its other features, but because this term is sanctioned by use, and is better adapted than any other term that I know of, to distinguish it from that form which is merely declarative.

Thus much premised—as that to which all parties will consent—I ask, what is the main end, or design of the "Voice from Connecticut?" This may be learned from the circumstances under which it was written.

An attempt had been made to introduce among our people the Roman error, which asserts that *before* participation in the Holy Eucharist, there must be a full and peremptory remission of all sins after Baptism, by means of another sacrament specifically instituted for this purpose, viz: the sacrament of penance, of which the declaration of absolution is the form. In other words a verbal, or declarative Absolution was made to usurp the place of the Eucharist, and was represented as a sacrament, properly so called, for the remission of sin after Baptism. In opposition to this error, Dr. Jarvis aims to show that the Church regards the *Holy Eucharist* as the true sacrament for the remission of sin after Baptism. "The sacrament of Baptism" he says, "is the sacrament of Christian infancy; the sacrament of the Holy Communion, that of Christian manhood. All other acts of Christian life are subordinate to these. In them, and in them alone, remission of sin is conveyed to the soul of the recipient, by the power of the Holy Ghost."

Again, "Baptism and the Lord's Supper, are generally [i. e. for all sorts or classes of men] necessary to salvation; and are not only the means of receiving the inward and spiritual grace, but are pledges given by the Holy Ghost, through the agency of His ministers to all whom He, the searcher of hearts, knows to be worthy. The doctrine of the Church of England, then, is that remission of sins is conveyed in the two Sacraments;" viz: of Baptism and the Lord's Supper; in confirmation only as considered in connection with Baptism, and not independently on it, and in no other rites of a sacramental nature.

In this connexion what more natural than for Dr. Jarvis to say, that there is no absolution for post-baptismal sin, except by means of the Eucharist? He is speaking of sacramental absolution; and in this sense, to admit that the declaration of absolution was a true absolution and conveyed remission of sin, would be in effect to acknowledge that very sacrament of penance, against which he is contending.

There are two passages in the "Voice from Connecticut," which have given the chief occasion for imputing to Dr. Jarvis (unjustly as it seems to me) a peculiarity of opinion on this subject. The first is as follows: "The general confession to be said of the whole congregation, was wisely adapted, by its lowly language, to produce a contrite spirit; and what was called the Absolution, stated clearly that all pardon comes from God, and can be obtained only on the conditions of the Gospel Covenant. I say *what was called an Absolution*; for it was only what the American prayer-book correctly calls, "the Declaration of Absolution, or remission of sins." The true authoritative act of Absolution to be pronounced by the Biphop *only* when present, and by every Priest *only* in his absence, was still connected inseparably with the Holy Communion. For any adult Christian to neglect the Communion, was declared to be an offence against God, by which they perilled their own salvation; without it there could be no remission of post baptismal sin."

Now to infer from this passage that Dr. Jarvis regards the Declaration of Absolution as void of efficacy, appears to me to be doing him injustice. True, he says of the first form in the Morning and Evening Service, that it is only "called an absolution," thus implying that it is no real absolution. But take the language in connexion with the design of his pamphlet, and his meaning will evidently appear to be, that it is no sacramental absolution; no real absolution to those who, through their own fault, neglect to receive the Holy Communion. I understand him to mean—and I think his words, when candidly interpreted, do mean—that what in the English Prayer Book is called an absolution, is not—as the Romanists fancy—a *Sacramental* absolution, intended for the reconciliation of those who have broken the Christian covenant—(for such reconciliation is completely effected only through the Eucharist)—but a *declarative* absolution; of the benefits of which they only are capable who are in a Christian state, by means of the Sacraments.

But it will be said that Dr. Jarvis opposed the Declarative Absolution to the Intercessory Absolution, terming the latter, "the true authoritative act." But does he not also in the very same sentence, speak of this same intercessory form as connected "inseparably with the Holy Communion?" And does he not in the two sentences immediately next following, insist on the necessity of the Holy Communion for the remission of sin after baptism? To wrest the words "the true authoritative act" from this connexion, and to refer them to the Intercessory form, independently of the Sacrament, when the Author expressly declares that he is speaking of that form in its connexion with the Sacrament, appears to me to be manifest injustice. I understand Dr Jarvis to mean that the Intercessory form is of a more solemn, direct, and restrained nature than the Declarative, and to express his regret that, for this reason it had not been left by the American Church, in the place assigned to it by the Church of England; i. e. in inseparable connexion with the Communion Service. To me at least, it is obvious that the thought in the author's mind was that the true absolution, i. e. the absolution which renews to us the Covenant into which we are initiated in Baptism, is conveyed to the penitent and faithful in the Lord's Supper: that in reference to this *sacramental* absolution, both the *declarative* and the *intercessory* absolutions occupy a subordinate and dependent position: and that of these two, the latter being the more solemn, the more direct and limited, and the more fit to be used, in the way of gracious encouragement, to those who are on the point of receiving the Holy Sacrament, ought to have been appropriated to the office for administering the Sacrament, and not to have been permitted to be used in the Daily Morning and Evening Service.

The other passage to which I referred, is the following: "The Book proposed by the seven States south of New England, in their Convention of 1785, however great and censurable were its innovations, has the merit of more carefully distinguishing this great principle; for in the order for Daily Morning and Evening Prayer, it called the absolution of 1552—what it was in reality—'a declaration concerning the forgiveness of sins;'* while it confined to the Communion Office, and ordered to be said by the Bishop, if present, the true Absolution of 1549. It was reserved for the Convention of September and October, 1789, to violate the great principle of which I speak. The Prayer Book of 1789, for the first time in the annals of the Catholic Church, degraded the *true* Absolution, by making it a substitute for that which it rightly termed only a '*declaration* of Absolution.' It is allowed to be used to a promiscuous congregation, baptised, or unbaptised, many of whom may be notorious evil-livers, and others, who are grossly immoral, negligent of their Christian duties, turning perpetually from the Lord's Table, and even to their dying day, out of Communion, if not out of the Church, and living without the appointed means of grace and salvation."

Suppose the heading to the Absolution in the Proposed Book had been retained; would the act of the Priest in declaring and pronouncing the Absolution, be less an absolution than it is now? Could any heading prefixed to the form, falsify the words, "He—*now*, at the moment in which the words are spoken by the Priest—pardoneth and absolveth all those who truly repent, and unfeignedly believe His Gospel? Does Dr. Jarvis say or convey the idea that the words are void of all absolving efficacy? Certainly not to my mind. I gather from his words only this, viz: that the Declarative Absoulution is not, and was never supposed to be a conveyance of Absolution to any except to those *who truly repent and believe*. And who in the view of the Church are these? Those who have received Baptism, and who (being of a suitable age) have received, or are desirous and worthy to receive the Holy Communion.† This is here and every where through the "Voice from Connecticut," the pervading idea, viz. that the Holy Eucharist is the divinely appointed means for keeping in, or restoring to the Christian Covenant, those who have been admitted into it by Baptism Meet and right it is, that the Priest, standing in virtue of his office, between God and the people, should in the most solemn manner impetrate on the penitent and faithful when about to commune, pardon and forgiveness, that they may be the better prepared to receive Absolution by the Sacramental act. This solemn impetration in connexion with the Holy Communion, Dr. Jarvis calls "the true Absolution" in contradistinction to the declarative Absolution; not by any means, intending, as I understand him, that the latter is not a true Absolution *in its place*; but that it is not "the true Absolution" for the Holy Communion; not so direct and personal an application of the atonement as *that* which the invariable usage of the Catholic Church had before the year 1789 "inseparably connected" with the administration of the Holy Communion.

This, unless I am much mistaken, is Dr. Jarvis's meaning, and I am confirmed in this view, as by the whole tenor of his pamphlet, so particularly by the following passage: "Independent of all such history, the very analysis of the confession and absolution in the Morning and Evening Services, shows that their object was rather to prepare men's minds for the mere solemn confession, and the only authoritative absolution by the Holy Eucharist. Separate Absolution from that Sacrament, and it diverges inevitably into one or the other of these two forms of error. To a mixed congregation it is an unmeaning act; to a penitent in secret confession, it is another and an unauthorized Sacrament. It leads, in both cases, to the neglect of the true Sacrament. If a man can be absolved without coming to the Eucharist, why should he come? If he can be absolved by the Priest on private confession, and doing such penance as the Priest requires, why should he come oftener than once a year?" Here the only "authoritative absolution" is said expressly to be "*by the Holy Eucharist*;" while the whole sentence leaves no doubt on my mind, of its being the writer's intention to show that the Holy Eucharist, and not, as the Romanists suppose, the Sacerdotal declaration, is the true Sacrament of Absolution for post-baptismal sin; that it was the design of the Church so to exhibit it, and that this design is obscured, and to some extent defeated by taking the more direct and restrained form which is proper to the Communion Service, and had always before been inseparable from it, and putting it in the Morning and Evening Service, and on a level with another of a more general nature, and designed for a promiscuous congregation.

If any thing can make Dr. Jarvis's meaning plainer, it is the manner in which he has expressed himself, in regard to the Absolution in the English office for the Visitation of the sick. This is as plainly an Absolution as any can be in the Declarative way; and yet of this Dr. Jarvis says in effect what he had before said of the Declaration, in the morning and evening service. "All Absolution being connected with the Holy Communion, it (the Absolution in the Visitation of the sick) could not be pronounced in England to any but a faithful communicant, who had shown in the course of a well spent life that he had conquered the enemies of his salvation and is going where there is laid up for him a crown of glory." In other words no Declarative Absolution, not even that in the English office for visiting the sick, which is thought by most persons to be more express than that in our daily service, can be a true efficacious Absolution to those who wilfully neglect the Holy Communion; for this and not the *Ego te absolvo*, or any declarative or verbal form, is the true sacrament of Absolution for sin after Baptism.

I have taken for granted, that Dr. Jarvis regards the sacramental absolution as conveyed to the penitent on the delivery of the elements; but if it be supposed that he regards the benefit as conveyed by the whole action or celebration, of which the specific form of absolution is part, I see no good reason to object to such a view. It certainly seems more reverent and more worthy of the Holy Mystery, to regard the prayer of Absolution, and the delivery of the Elements, as inseparable parts of the same action, than to make an over curious distinction between them.

I have a profound respect for the ability and learning of Dr. Jarvis, but it is not so much this feeling that has prompted the above remarks, as the value I set on the "Voice from Connecticut" and my regret at seeing differences of opinion imputed to those whom I believe to be in entire agreement. The "Voice from Connecticut," as I understand it, places this whole subject on a sound basis; it effectually disposes of the Roman error, without the least derogation from the priesthood and the sacraments, it sets the value of the Reformation in a just light, and is happily adapted, as well from the time and circumstances of its appearance, as from the soundness of its views, to revive attention to the true doctrine of the Church, and the relative position of the Sacraments. I admire particularly the considerate and conciliatory manner of the author towards the able and devoted Bishop of North Carolina, whose sentiments, notwithstanding the appliances of torture to wring another meaning from his language, I take to be in substantial harmony on this subject with the "Voice from Connecticut."

New York, March 5th, 1850.

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* In reference to the use of this title, Dr. Jarvis has made on the margin of my manuscript, the following note, which I take leave to publish, as an additional proof that I have correctly apprehended his meaning:

"I was not disposed to contend for mere words. "Absolution" was, I suppose, offensive to the framers of the Proposed Book, and so in the Daily Service they put for it, "concerning the forgiveness of sins," and in the Communion Office, they left it out altogether. But what did they effect by this puerile change? It was still a Declaration of Absolution; and the good sense of the General Convention of 1789, restored the term. Still the same spirit was at work, and to break down the idea of Absolution, the precatory form was made an option in the Daily Service, as if that also was only a Declaration.

† In this connexion, the following passage from the same source with the "Voice from Connecticut," is so appropriate, that it ought to be quoted: "There is danger in departing from the law of Christ; but we mean not to limit his Sovereign Mercy. We are bound by God's laws; but HE, and HE ONLY, is a law unto Himself. It would be impious in us to restrain or limit Him. He, the Searcher of all hearts, knows who are "desirous and worthy" to receive without receiving. We dare not say that all who have not received are lost; but we do say, that as a law of God, every adult person professing to be a Christian, i. e. being baptized and confirmed, endangers his salvation if he does not receive the Eucharist."

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For the Churchman.

Mr. Editor:—It is with much regret that I have seen a position, said to have been taken by an honourable Senator of our State, in a speech recently delivered by him in the Senate of the United States. With the political aspects of slavery, or with disputed constitutional questions, I have no disposition to meddle, but leave them to those to whose province they more probably belong. But the position attributed to Mr. Seward, is of a different kind. He said, as reported in the New York Herald, of this date, "There were but two compacts found in diplomatic history, admitting the extradition of slaves—one during the ancients, and the other in the Constitution of the United States. The law of nature disavows such compacts, and the law of nature, written in the hearts and consciences of freemen repudiates them." To me the sentiment avowed in these words (for the occasion on which they were uttered, and the exalted station of the speaker, forbid the supposition, that they are the rhetorical flourish of a poor declaimer) appears to be of a dangerous nature and tendency. For if the law of Nature repudiates a compact for the extradition of slaves, while at the same time such a compact is found in the Constitution of the United States, the inference is inevitable that the Constitution of the United States is, as to this feature of it, repudiated by the Law of Nature; i. e. by the Law of God.

Mr. Seward had just before said—if correctly reported—that "No law could be made more stringent than those now in force, for the recovery of fugitive slaves." But if these laws of the several States, (and of New York among them) are repugnant to the Law of God, as ascertained by the light of nature, then is it every man's duty to refuse to obey them; at least to refuse to them all active obedience.

The necessary, if not the direct tendency of such declarations, is to excite men to sedition and rebellion.

It is possible that Mr. Seward may be incorrectly reported; if so, it is to be hoped that a due correction of the report will be made; but if not, and if the above position has been intelligently and deliberately taken, it seems to me to be quite time that an attempt should be made to propagate clearer ideas of human rights, and duties, than are to be gained from the stereotyped declamation about "liberty" and "property in man."

Gratian.

New York, March 12th, 1850.

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# THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 16, 1850.

## "The East." The Holy Land.

Before proceeding with our review of that part of Mr. Spencer's work which relates to the "Holy Land," it may be well to mention, for the information of any who wish to pursue the same line of travel, that the time he occupied in visiting the ancient wonders of Egypt was not much over three months. Nor is it right to omit the kind attentions he received from Mr. Lane, at Cairo, "no less distinguished as an author and profound orientalist than as a man of liberal, large mind and heart." He is now engaged in the preparation of an *English and Arabic Lexicon*, which will be published, it is expected, in about two years. Mr. Poole, whom we mentioned in our last, is *his* nephew, not Mr. Lieder's.

All the preparations having been completed our author left Cairo on the 20th of March, to cross the deserts. Of his journey he gives no very pleasing account:—

> "At one time, our way was through the soft deep sand, into which our poor beasts would sink over the hoofs, and labor exceedingly in getting onwards; at another, we came upon some level tracts where the salt water had lain, but being dried up, there was now presented a curious appearance as the salt lay like scattered snow or ice upon the surface of the ground; sometimes the surface of the desert was nearly a plain, covered with only here and there some prickly shrubs, clumps of bushes, stunted grass, &c.; but more generally, we met with low hills and valleys, and more variety and uneveness of ground than I had been led to expect. For miles and miles on our right hand and our left, we beheld vast, broad hills, and mounds of fine, light, yellowish sand, which had drifted from one place to another just like snow-drifts, and at every high wind, kept changing more or less its position; and we could not but be struck with the desolate and disheartening look which such a scene presented to our eyes. The life and beauty which the cultivated and fruitful regions of the earth offer to the admiration and gratitude of the beholder, are here extinct; and the spirit of man sinks within him, as he contemplates a prospect so terrible, were there no hope of escape from it, and so fearful were he condemned to pass in such a spot the remainder of his days. As I gazed upon the desolate wilderness—the ἄβατος ἐρημία of Aeschylus—through which we travelled, I felt as never I had felt before, the severity of that punishment which the rebellious Jews had brought upon themselves; and while riding slowly onward, or at night, in our tents, I read in my Bible of the wandering of the children of Israel with a deeper and clearer sense of the meaning of God's Holy Word than it had been my lot at any previous time to entertain.—[P. 235.]

With regard to the camel Mr. Spencer seems disposed to rate him more highly than Captain Lynch, but not go to the height of praise which some writers have bestowed upon him. He thinks him exceedingly well fitted for the purposes to which he is applied.

After passing Gaza the country becomes fertile, and the landscape beautiful; and our author is of opinion, that in the verse "the way that goeth down from Jerusalem to Gaza; *which is desert*"—(Acts viii, v. 26) the reference is to Gaza and not to the way—the city at that time being partly in ruins. The description of the "Gate of the Valley" through which they passed when near Jerusalem, is dismal enough. Their hope was to have reached Jerusalem in time for the solemnities of the Holy Week, but it took them nine days to reach Gaza, and they were then detained five days in quarantine. Hence they did not arrive until the 5th of April (Holy Thursday) and Mr. Spencer was so unwell with exposure and fatigue that he was compelled to take to his bed, call in a physician, and remain under his hands for several days. Consequently he does not describe the scenes which take place during the Holy Week, some of which are highly painful to the devout Christian, and he congratulates himself on escaping them.

In describing Jerusalem, our author wisely confines himself to some of the leading points of interest and the principal objects which struck him most forcibly, and does not profess to go into a minute detail. Mr. Williams, he tells us, in his elaborate work on "The Holy City," second edition, has devoted 1300 pages to the description, and the subject is by no means exhausted. What he has given us, however, is well done; and by the assistance of the beautiful views (for which he acknowledges himself indebted to Mr. J. B. Atkinson, trained to the law, but an artist of high promise) and the plans inserted, the reader will obtain considerable information. The population may be estimated at about 15,000 in round numbers, of which 7000 are Jews, 5000 Mohammedans, 900 Roman Catholics, and about 400 Christians of other names. The city is dirty, but not more so than other oriental cities. At first sight it grievously disappoints the traveller; "but withal it grows upon his affections, if he have any true love for its sacred localities;" and the interesting questions which arise, and the recollections with which the city and its vicinity are associated cause him to forget all inferior things. "Hence, (says Mr. S.), "if I mistake not, the general impression which a traveller carries away with him, is one of pleasure rather than pain, and whenever his thoughts recur to Jerusalem, in after days, he forgets all minor trials and troubles, in the glowing and spirit-stirring memories of the city of our Lord and our King."

An interesting account is given of the Anglican Mission at Jerusalem. As far as an *amalgamation* of the English Church and the Lutherans is concerned, it has proved (and we are not sorry) a complete failure. The ministers of the latter persuasion are "indignant as a body, that they should be excluded from ministering in a church, founded and supported in a great measure, by a Lutheran king," and look upon him as having betrayed and insulted them. The plan of union as is well known, has been disapproved by a large number of the English clergy, who are attached to the principles of the Church, and with them our author agrees. Bishop Gobat, and Messrs. Nicolayson & Ewald gave encouraging accounts of their prospects, and says our author:

> "As the bishopric is established, and the present occupant of the Episcopal chair is laboring diligently to carry out the object of his appointment, I hope and trust that God may send his choicest blessings upon both bishop and clergy, that they may see and rejoice in the fruits of their self-denying labors in His cause. Just at present the number of converts is small, and the temptations to embrace Christianity from motives other than those of honest conviction are so peculiar, that unusual watchfulness is needed, and a long course of disciplinary instruction absolutely demanded. Consequently the Mission does not number many who have been brought to a knowledge of their guilt and error; but those who are catechumens, and those who have been baptized are, I believe, really and truly turned from the error of their ways, and earnestly desirous to know and believe the truths of the Gospel."—(P. 278, 279.)

The Jews' quarter is narrow and dirty, and gives an idea of desolation and degradation; they treat strangers, especially Christians, with an air of aversion and disdain. The Mohammedans are haughty and insolent, and occupy the N. E. portion of the city, which is the most airy and pleasant. The Christians are torn to pieces by strifes and dissensions, and Mr. S. finds it difficult to speak "without on the one hand too great acerbity of expression, and on the other neglecting to utter the words of indignation and deep grief, which every serious traveller must feel." So sanguinary are their quarrels, especially during the solemn services of the Holy Week, that Moslem guards are required to keep order. "The mass are poor, very ignorant, and superstitious. The City has no trade or commerce and nothing to excite emulation among its population on topics calculated to improve their temporal position; and so far as I am able to judge from personal inspection in a few cases, they are for the most part listless, indolent, and thoughtless, and live on from year to year in discontented poverty." Many, however, are wealthy, but they hoard up in secret, and assume the exterior show of poverty to hide it from the jealous Turks.

With observant eye, reverent mind, and profound interest, Mr. Spencer treads the various sacred spots hallowed by our Lord's presence and suffering, and is very successful in imparting to the devout reader the same emotions which fill his breast. In turn we pass with him through the Garden of Gethsemane, and ascend the Mount of Olives, and view the Valley of Hinnom and the Pool of Siloam, explore the Church of the Holy Sepulchre, and hasten to the town of Bethlehem, where of old David dwelt, and where our Lord was born. Many of these descriptions possess great freshness and beauty, and are wholly free from that light and *amateur* tone with which the books of many Eastern tourists abound, and in which raciness and spirit are attained at the sacrifice of genuine piety and exalted sentiment. Some two or three of these passages we purpose to insert in future numbers, if the author does not object; we could not do so at present without doing injustice by the necessary brevity of our extracts.

A question has arisen as to the identity of the place where the Church of the Holy Sepulchre stands with that where our Lord was buried. Dr. Robinson maintains the negative, on the ground that the present place must have stood *within* the walls of Jerusalem, while that was necessarily *without*. Mr. Williams, however, and Dr. Shultz, a late German traveller, after a careful examination of the topography and Dr. R.'s arguments, decide against him, and Tischendorf, still later, agrees with them, as does Dr. Wilson in his "Lands of the Bible." Mr. Spencer states the argument from tradition clearly and forcibly, and shews, we think, that it may safely be relied on. The site could not have been forgotten after the siege of Jerusalem, as the Christians soon returned from Pella to dwell among its ruins. After its second destruction by Adrian (A. D. 132) and its rebuilding under the name of *Aelia Capitolina*, it is true that both Jews and Christians were forbidden to enter. But the site of Calvary and the Sepulchre was preserved by the erection thereon of the idol fanes of Venus and Jupiter, and they continued until the time of Constantine the Great. By his order Macarius, Bishop of Jerusalem, "removed the heathen temple of Venus, and the Holy Sepulchre came to light." A magnificent church was erected on the spot, and though unwisely the natural features of the place were altered, Dr. R. admits that the site now shewn is the same with that which was pointed out by the Bishop. That he was mistaken, or intended to impose on the Emperor, is by no means credible, and would require the most positive proof. This, however, has not been afforded, and we fully agree with our author in the belief that the site has been truly preserved. The localities assigned within the church for the flagellation and other circumstances of our Saviour's passion are no doubt later inventions, and not entitled to credit.

> "The English Church," at Jerusalem, says Mr. Spencer, "is a very good specimen of its kind; what I should call the mixed Gothic; it is built of light colored hewn stone, and arranged internally in the most convenient manner. One long aisle, with open benches on each side, went through the body of the Church, or the nave, as I suppose I may call it. The transepts are not long, and also filled with seats, the windows at either end, shedding a clear light upon the interior. The chancel recess is somewhat spacious, and a noble Gothic window, with its stained glass, lets in a very attractive light, especially when the sun strikes it with its brilliant rays, in the later part of the day. The reading desk and pulpit are at the right side of the chancel; the vestry is on the opposite side. The Church would seat, I presume, about four hundred, perhaps more. Alas, that I should say it, the attendance is small, and never, if I may judge from the occasions on which I have been present, equals one half what the Church would easily accommodate. The services are in Hebrew, German, and English. I was very much interested in the early six o'clock service in Hebrew, every day, and was very glad to have the opportunity to join in the Liturgy, in a language so appropriate to Jerusalem, and the children of Israel. What however, has made a deeper impression than all, upon my feelings individually, has been the fact that I was privileged, on the invitation of Mr. Nicolayson, to lead Evening Prayer on Sunday last, the first after Easter. It was an occasion which I shall never forget." Pps. 398–9.

After a hasty visit to Jordan and the Dead Sea, now well known to us by the expedition of Capt. Lynch, and who "is always remembered and spoken of in Syria, in the highest terms of respect and esteem," our author bid a final farewell to the Holy City with regret and sorrow, and set out on his northward journey to Akka or St Jean D'Acre and Beirut. Objects of interest and hallowed associations met him at almost every step;—Jacob's Well, Mts. Gerizim and Ebal, Nablus, the ancient Sychar, Mt. Tabor, the reputed place of the Transfiguration, Lake Tiberias, Nazareth, Mt. Carmel, Tyre and Sidon, are depicted in glowing colors, and will delight the reader. Part of the way was beset with dangers from the inhospitality of the inhabitants, and the battles of contending tribes; and our friend suffered a severe stoning from the Samaritan urchins in the narrow streets of Nablus. He was however recompensed on another visit, by an admission to the synagogue, and the sight of an ancient manuscript of the Pentateuch, highly esteemed among Biblical scholars.

> "It proved to be a large roll, kept in a brass case, and adorned with various costly coverings of crimson silk, and letters embroidered with gold. We examined the Manuscript with all the care we could, and noticed, besides its evident air of antiquity, that it is written in columns of about five by fourteen inches, and three of these to what may be termed a page." The old Rabbi was very obliging in allowing them to be examined freely, and declared it belonged to the period of Moses! p. 419.

Beirut is the head quarters of the American Missionaries in Syria. Mr. Spencer's strictures are candidly and judiciously expressed, and we cordially agree with him. He speaks very kindly of their attentions to himself, and their learning and personal devotion, but adds, on conviction "that the system which denies the constitution of the ministry, to be in three orders, Bishops, Priests, and Deacons, must labor under immense advantages among persons devoted to this dogma as an essential of faith, and must effect a radical change in a people whose every author and every institution points to this three-fold constitution of the ministry, as much as to the most important doctrine in the Creed, I felt that the labors of my countrymen were in considerable measure without effect, and would never accomplish the end on which their hearts are set." The corruption of the Eastern Churches must be purified and removed "on the basis of the apostolical constitution of the body of Christ," and this must be done under Christ, through the agency of the Churches of England and America. It is sad to witness the apathy with which the mission of Bishop Southgate has been viewed by the Church, when we reflect upon the good that might have been effected, had it been adequately sustained.

Mr. Spencer left Beirut early in May, and has returned home, we trust permanently invigorated in health and spirits. We are happy to hear that Burlington College is to have the benefit of his talents and learning, and we cordially wish him a long career of usefulness and prosperity.

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The Collection for the Hague st. sufferers amounted at the last report of the Treasurer to 28,000 dollars.

## Foreign Intelligence.

The *Canada* arrived at this port on Monday last.

Apprehensions are entertained in France, respecting the Socialists. The country is to be divided into five grand military divisions, with an eminent General for each. Special commissaries have also been sent into some of the departments. Some angry discussions had been held in the Assembly on the subject. Suspicions are rife that Louis meditates the restoration of the Empire. France has joined in the demand upon Switzerland for the expulsion of the refugees, and several had left for England: some no doubt had been engaged in planning farther disturbances. The expedition for the Rio Plata is in preparation.

France had interposed its good offices in the Greek quarrel, and they had been accepted by England.

A debate had taken place in the House of Lords on Irish affairs, and Lord Clarendon, the Lord Lieutenant, had vindicated his conduct very effectually in dismissing Lord Roden and other magistrates, as is allowed by his opponents.

The decision in the Gorham case was expected on or about the 2nd inst. The *Guardian* says the current rumor on all hands was that it would be in favor of that personage. The second reading of the Bishop of London's bill would not come on until after Easter.

Cambridge.—The Rev. Jas. Amiraux Jeremie, B. D., Senior Fellow of Trinity College, and Sub-Dean and Canon Residentiary of Lincoln, has been elected to the Regius Professorship of Divinity, vacant by the resignation of Dr. Ollivant, Bp. of Llandaff.—*E. Churchman.*

St. Augustine's College, Canterbury.—On the 20th Feb'y, the Rev. Henry Bailey, B.D., Fellow and Hebrew Lecturer of St. John's College, Cambridge, was admitted Warden of the Missionary College of St. Augustine, Canterbury.—*Ibid.*

An entire page of the *Times* was on Monday last occupied with declarations and signatures, expressive of the practicability and desirableness of abolishing Sunday labor in the Post Offices throughout the country. Among the signatures were those of fifteen English and Welsh Bishops, (headed by the Archbishop of Canterbury and the Bp. of London,) nearly 300 Clergy of London and its suburbs, and some hundreds of banking, legal, mercantile, and trading establishments, together with several of the Aldermen and other civic functionaries of the city.—*Ibid.*

The Convocation.—An address, signed by nearly one thousand clergymen and laymen of the Church of England, praying for a revival of the active functions of the Convocation having been forwarded to Sir George Grey for presentation to Her Majesty by the Secretaries of the Metropolitan Church Union—an answer was returned, "that Her Majesty has not been pleased to signify any commands thereon."—*John Bull.*

It is rumored that His Grace the Archbishop of Canterbury has written a letter, which is said to be already in type, upon the doctrine of Regeneration in Baptism. If this be so, it will no doubt appear immediately after the judgment is delivered in the Gorham case.—*Guardian.*

The Wardenship of St. Augustine's.—We insert a communication on this subject, which we find in the *Colonial Church Chronicle*—as a proposition for the restoration of Suffragan Bishops, an order much wanted in the present state of the Anglican Church. We hope it will meet with consideration.

Sir: The lamented death of Bishop Coleridge, and the vacancy which it occasions in the Wardenship of St. Augustine's, at Canterbury, give occasion to a further suggestion in reference to the plan for an Episcopal Missionary, which you were so good as to insert in your last number.

It appears that until the time of Lanfranc, our Anglo-Saxon Primates had always a Suffragan at the Church of St. Martin, in the suburbs of Canterbury. He was employed to exercise Episcopal functions in the vacancy of the See, and to assist the Archbishop when required. Lanfranc appointed an Archdeacon in his stead, and so matters contiued until the Reformation, when the Act 26 H. VIII. C. 14, having empowered the Bishops to nominate "Suffragans," to twenty-five places in England, and Dover being one of them, the opportunity was taken by Cranmer to revert to the ancient practice, and he nominated Thornden, the last Prior of St. Augustine's, as his suffragan, with the title of Bishop of Dover: a title, by the way, which had been sometimes borne by the Archbishops themselves. The appointment was an unfortunate one in the case of the individual Thornden, but the precedent is not affected by that circumstance. And as the Act is still in force, by which the present Archbishop possesses the same right to appoint a suffragan with the nominal title of the See of Dover, what I would venture humbly to suggest is, that the next Warden of our great Missionary College should be consecrated to that See.

The Act in question seems to be peculiarly adapted for such a purpose as this. Objections appear to have been entertained to the appointment of these coadjutor Bishops, as not having diocesan jurisdiction, and being likely to interfere with Diocesans. For instance, a coadjutor appointed by one Bishop might not be acceptable to his successor; and though the successor is not obliged to employ him, it may have been thought that a Bishop without Episcopal employment would be in a false, not to say dangerous, position. But such objections could not apply in the case before us, where the Bishop-Warden would have a definite and permanent sphere of duty. The Act empowers the diocesan to delegate to his coadjutor precisely such parts of his episcopal duties, and for such a time, as he may think fit. Nothing, therefore, would surely be more appropriate, or more consistent with the principle of our Reformation in going back to good old practices, than that the Primate and Metropolitan of the Church of England should have a Suffragan, or coadjutor, as in ancient times. To this suffragan he might now fitly delegate the general superintendence of the Missions of the Church, subject however to his own control, together with the special direction of the education of future Missionaries; and possibly, on some great occasions, the actual participation in a Mission such as that to the Turks at Constantinople, which I have already suggested. Whether such an appointment might not tend to draw together the hearts of all members of the Church who are already united in spirit, in the love of Missionary work, is another and important consideration. But I trust no harm, at least, can come from the consideration of the question.

The mode of appointment provided by the Act for these "Suffragans" is as follows: Any Bishop, within whose Diocese there is a place mentioned as the See of a Suffragan, (and there are now twenty-three in all, besides Gloucester and Bristol, both since erected in Diocesan Bishoprics, and now lately united,) may nominate two persons to the Crown for selection, and then the person so selected is to be consecrated in the usual form to the See to which he is nominated. The Archbishop may, therefore, nominate any two persons whom he may choose for the "Suffragan See" of Dover in his Diocese, and there could hardly be a difficulty between his Grace and the Minister of the Crown, in making such arrangements as that the Warden of St. Augustine's should be the individual selected.

With regard to such a Mission as that I have proposed, if it should be thought to interfere with the commission given to the Bishop of Gibraltar, there could be no objection to his being joined in it with the Missionary Bishop. I believe, indeed, that his own mission is only to the "Members of the English Church" in the countries to which it extends. I would however observe, that any such employment as this for the future Warden of St. Augustine's is not necessarily connected with the proposal that he should be consecrated to the See of Dover, like the last Prior of that house.

I am Sir,

Jan. 17, 1850. Your obedient servant, M.

The *Canada* brought fresh advices from the Rev. Professor Ogilby. He is still at Hyeres, in France, and continues to improve in health. He speaks favorably of himself, and says he has gained considerably since his last letter was dated. The weather has been exceedingly mild without interruption, *although* in every other part of France the cold has been intense.

What is Romanism?—The Rev. J. Endell Tyler, B.D., Rector of St. Giles's, and Canon Residentiary of St. Paul's, is said and admitted to be the author of these valuable tracts.

### To Correspondents.

"J. H. H." (2.) has been received. We thank him for his acceptable favors, which will appear soon. "A Voice from Georgia," is in type.

## New Publications.

Morton Montague, or A Young Christian's Choice. By C. B. Mortimer. D. Appleton & Co., New York: Pp. 255.

This is "a narrative founded on facts in the early history of a deceased Moravian Missionary," and contains several incidents and details which must attract and engage the attention of the reader. The devotion, simplicity and self-denial of the Moravians are well delineated, and a sketch is also given of their origin and early history. We cannot say that the claim to the Episcopal succession is made out clearly. Could it be traced through the Greek Church, it would be well enough; but the Waldenses come in with their legendary Leo, the opponent of Pope Sylvester! and the whole superstructure of the later Episcopacy seems to be built upon their *one* Bishop Stephen. Again in the 18th century we find a *single* Bishop, Amos Comenius, conveying the succession to others. This can hardly be reconciled with the rules of the early Church. There are also some very bold and ill-founded assertions, as for example—"*Not long* after the days of the Apostles we see the Christian Church degenerating from its pure and simple faith, and gradually adopting the unscriptural dogmas, superstitions, idolatry and vices of the corrupted Church of Rome." From what follows, this seems to refer to the days of Constantine! Again we are told that in the Ninth century "the Roman pontiffs had prohibited the reading of the Bible among their people, insomuch that even to the priests the Sacred Volume was almost a sealed book." We should like to see some valid authorities for this statement, and several others which might be mentioned.

Ancient English Ecclesiastical Architecture, by Frank Wills, architect—Stanford & Swords—is a beautiful quarto of 120 pages, with 20 lithographic plates of churches and parts of churches. Its object is "to present a concise historical sketch of ancient ecclesiastical architecture, limiting the subject to its development in the English Church; to exhibit its progress by illustrations of the various details which characterized its different eras; to enquire into the causes of the beauty of the ecclesiastical structures of the middle ages, and the reason why we so seldom succeed in producing a like effect, though we copy minutely many features of ancient art; to show that without slavishly copying buildings erected for the celebration of a different ritual, if we wish the service of our own church to be conducted with their fitting solemnity, we may adopt the principles of Ancient Architecture; and unless we keep to these principles we cannot expect in any way to equal buildings that resulted from the ancient practice; and in conclusion to give a few practical hints suited to this time and country, which may be of service to those who contemplate the erection of a *House of God.*"

From the taste and learning of the author, we expect a rich treat in the examination of this work, and we shall bestow due attention upon it, when our examination has been concluded.

The same firm have published the long announced book of Mr. Goode on the Effects of Infant Baptism in a handsomely printed 8vo of 562 pages. It has a long winded preface by somebody on this side of the Atlantic, who loudly trumpets forth the praises of the work. As it has but just come to hand, we cannot contradict him.

Some devotional and other works have also reached us from the same house, which shall be noticed hereafter.

Blackwood's Magazine for February has been issued by Messrs. L. Scott & Cs. It is a very good number: its contents are *Goldsmith*, with a candid notice of Irving's Life; Sketches of the Daubigne family and Madame Maintenon—embracing a variety of *piquant* anecdotes: memoir of W. Collins, R. A., a highly agreeable article with some instructive observations on modern art: a second elaborate paper on *British Agriculture and Foreign Competition*—of course against Free Trade; with an amusing Irish story of 1641, and a continuation of a Sea Tale.

No. 5 of Messrs. Appleton's Dictionary of Mechanics and Engineering has been issued. It has several titles of great importance—Bridges, Buffing Apparatus, Bung Cutting Machines, Button Machinery, Byrnegraph or New Proportional Compasses invented by Mr. Byrne, the editor of this Dictionary; Calender, Calico Machine, Candles; Cannons, in which the mode of boring and perfecting these felonious instruments of destruction is very fully described; Carding Engine and Cask Guaging. There are 185 illustrations in this number.

We are obliged to Messrs. Dewitt & Davenport for Nos. 298, 304 and 305 of Littell's Living Age. The first has an account of the recent Arctic Expeditions from the United Service Magazine, and a capital review of Ticknor's Spanish Literature from the North American Review; the last two, papers on the Natural History of Man, Currer Bell's *Shirley*, the Pitcairn's Islanders, and many other subjects of interest.

We return our thanks to Messrs. Harper for Humboldt's Cosmos, published by them in two very neatly printed 12mo volumes.

The Charleston "Gospel Messenger" for March has been received. It has an account of the South Carolina Convention, and the Bishop's full and able address. We shall give some passages hereafter.

Displacement and Degradation.—One or two sectarian prints, the *Protestant Churchman* included, have expressed much wonderment at the difference in form between the sentences passed on Messrs. Forbes and Preston and that on Mr. Brittan, and accuse the authorities of the Diocese of a disposition to favor Popery. A few words will explain the matter.

Messrs Forbes and Preston gave a written renunciation of the Ministry of the Church. The 38th Canon prescribes that the Bishop in such cases shall "pronounce and record that the person so declaring has been *displaced* from the Ministry in this Church." Mr. Brittan was proceeded against under the 37th Canon for living in the habitual disuse of public worship and of the Holy Eucharist according to the offices of this Church, and having been found guilty by his fellow Presbyters, was, in conformity with their finding, sentenced to deposition and degradation. By the 39th Canon, "Deposition, displacing, and all like expressions are the same as degradation," and those thus sentenced cease entirely to be Ministers of the Church. The Protestant Churchman should remember that its founder and first editor was *displaced* not *degraded*, because he complied with the 38th Canon.

In the letter of Bishop Whittingham respecting Bucer, published by us on the 2nd inst., the author inferred from Mr. Goode's note there mentioned, that that author was not acquainted with the Nuremberg Liturgy. The inference was a very natural one, as the Bishop had not seen this book; it appears, however, that it was incorrect, and he very handsomely has made the correction in a letter to the *Southern Churchman*. The Editor of that paper is much grieved that we should publish the Bishop's letter about Bucer without his comments. We beg leave to say we did not take it from his columns, but from those of the *Banner of the Cross*. We esteemed it a learned and powerful argument: we have not the same opinion of the lucubrations of his critic. He may inflict on his readers anything he pleases; but it is too much to demand that it shall also be inflicted upon ours. While he plays the part of reviewer to the Bishop of Maryland, he should read the 24th Fable of the 1st Book of Phædrus, *Rana rupta et Bos*, and take warning from the catastrophe in the last line—

——"*Dum vult validius*
*Inflare sese, rupto jacuit corpore.*"

## Domestic Intelligence.

### DIOCESE OF NEW YORK.

Episcopal Services *by the Bishop of New Hampshire, acting at the request of the Standing Committee of the Diocese.*

*Wednesday, March 6*, P.M.—In Christ Church, New York, Evening Prayer was said by the Rev. Dr. Haight. The Bishop preached, and confirmed *thirty-one* persons. The Rector, the Rev. Charles H. Halsey, read the Preface in the Confirmation Office, and said the concluding Collects.

*Friday, March 8, E.*—In the Church of the Epiphany, New York, Evening Prayer was said by the Rev. J. A. Eaton; the Lessons were read by the Rev. R. Cox. The Bishop preached, confirmed *thirty-seven* persons, (including a sick man confirmed at his residence before the service, and addressed the candidates. The Rector, the Rev. Lot Jones read the Preface in the Confirmation Office.

*Fourth Sunday in Lent, March* 10, A.M.—In Christ Church, Brooklyn, the Rev. Dr. Stone, the Rector, said Morning Prayer. The Bishop preached, and Confirmed *twenty-three* persons.

E. By an arrangement between the Rector, and with the assent of the Bishop, the Confirmation for the two parishes of St. Peter and St. Thomas was held in the Church of the latter. Evening Prayer was said by the Rev. Mr. Stearns, Rector of St. Peter's. The Bishop preached and confirmed,—for St. Peter's, *nine;* for St. Thomas, *thirteen*—in all *twenty-two.* The Preface in the Confirmation Office was read by the Rev. Mr. Bourne, Rector of St. St. Thomas's.

*Tuesday, March* 12, *E.* In the Floating Church of our Saviour for Seamen, Evening Prayer was said by the Rev. Dr. Vinton. The Lessons were read by the Rev D. V. M. Johnson. The Bishop preached, confirmed *twenty-two* persons, and addressed the candidates. The Preface in the Confirmation Office was read by the Missionary, the Rev. Mr. Parker.

*Acts of the Ecclesiastical Authority of the Diocese.*

The Rev. Isaac P. Labagh has been received as a Presbyter of the Diocese, upon a Letter Dimissory from the Bishop of New Jersey.

The Incorporation of St. Paul's Church, Atlantic Dock, South Brooklyn, has been approved of by the Standing Committee; and the Canonical Certificate of the election of the Rev. Isaac P. Labagh, as Rector, has been received, and ordered on record.

New York Ecclesiological Society.

The regular meeting of the Executive Committee of the Society was held on Monday evening, the 5th inst., most of the members being present, and a number of clerical and lay members of the Society.

Among other business, the Committee ordered a complete set of the Society's publications to be presented to the Rt. Rev. Bishop Boone, information having been received that the Mission established at Shangai have procured a lot for the erection of a church.

After the regular business of the Committee was ended, the members of the Society present were invited into the Committee room, when a number of communications were read, which were listened to with the utmost interest. A private letter from a member of the Society now in Europe, describing the Catacombs of Rome, and the touching inscriptions found in some of the tombs, was deeply interesting. Also a communication from the same gentleman, which will probably appear in some future number of the *Ecclesiologist*, describing in detail some of the more ancient churches of Rome, particularly that of St. Agnes, was listened to with marked attention. A paper was also read, prepared by one of the Society's members, giving a sketch of a rambling tour through Somersetshire, England, in which were visited some of the most unique and perfect *old* churches to be found in that land so rich in subjects of interest to the Ecclesiologist.

Upon the whole, this was perhaps one of the most interesting meetings the Committee have held; and it is gratifying to see the manifestation of interest in these meetings, on the part of other members of the Society. If the plan adopted by the Committee, of reading communications and letters of interest, and bringing up subjects connected with Ecclesiology for discussion, be fully developed, attendance upon their monthly meetings will become one of the important privileges of membership in the Society.

The next meeting will be on the evening of the regular quarterly meeting of the Society, to be held on Easter-Monday evening at half-past seven o'clock in St. Pauls' Sunday School room.

Massachusetts.—The following is credited by the *Freeman's Journal* to the *Boston Transcript*:

*Confirmation.*—Yesterday morning 30 persons were confirmed at Trinity Church by the Right Reverend Bishop of the Diocese. Five of these persons belonged to the parish of Trinity Church, and the *remaining twenty-five* to the Church of the Advent in Green street, near Bowdoin Square, whence *they were obliged to come, as Bishop Eastburn refuses to visit that church, on account of certain usages practised there which he considers childish and superstitious, and calculated to keep people out of the Church.*

Western New York.—*Bishop DeLancey's Visitation.*—Services were held in Christ Church, Oswego, on Monday evening, February 25th, by Bishop De Lancey, on his way to Pulaski. Prayers were read by the Rev. Mr. Bishop, of Fulton, and the Rev. Mr. Davenport, the Rector of the Church. The Bishop preached.

On Wednesday, the 27th, the Bishop consecrated St. James' Church, Pulaski, to the worship and service of Almighty God, in the presence of 10 clergymen and an overflowing congregation. On this occasion he preached and confirmed four persons.

The Church is built after plans furnished by Mr. Upjohn, in the pointed open roofed style. The nave is 66 feet by 20, inside, and the chancel 12 by 12. The chancel window is decorated with a Cross in stained glass; the beams and rafters are painted in imitation of oak. The building is surmounted at the entrance by a small bell gable, and on the rear of the nave and chancel, with crosses. The cost of the church, exclusive of furniture and organ, is about $2,000.

A second service was held in the evening, when the Rev. Mr. Hill of Brownville preached.

On Sunday, March 3d, the Bishop visited St. John's Church, Canandaigua, where in the morning he confirmed eight persons, preached and administered the Holy Communion, and preached again in the afternoon. The Rev. Mr. Beach, Rector of the Parish, read prayers and the Confirmation Preface, and assisted in the holy communion.—*Gospel Messenger.*

New Jersey.—*St. Mary's Hall and Burlington College.*—The last week in March, being the Holy Week, the Closing Exercises of the Winter Term at these two Institutions are thrown back into the month. The examinations and other exercises will occupy Saturday, 16th, Monday, 18th, and Tuesday, 19th, at the College; and Wednesday, 20th, and Thursday, 21st. at the Hall; commencing each day at 8 o'clock, A.M. The next term of both, opens on Wednesday, May 1 (St. Philip and St. James).—*Missionary.*

Chapel for Burlington College.—The following correspondence is inserted by request of the students:

*To the Right Rev. the President, and the Rev. the Rector of Burlington College.*

The undersigned, Students of Burlington College, deeply feeling, as they cannot but do, the immediate necessity of a suitable chapel for the celebration of Divine Service, and anxious to discharge a duty, as well as a pleasure, in obtaining a portion, at least, of the money necessary for the execution of the work, hereby ask of the Right Rev. the President and the Rev. the Rector—should the project meet with their approbation—such authority as will enable them to obtain subscriptions from their friends, for this purpose. They pledge themselves to use their utmost exertions to obtain enough, in the coming vacation, to authorize the beginning of that, the completion of which they so earnestly desire. All that they can do, will be amply repaid by the pleasing thought, that they contributed their mite toward the building of the Chapel of the Holy Child Jesus

*To George Hobart Doane, Chairman, and George Henry Clay, Secretary, of a Meeting of the Students of Burlington College.*

The President and Rector of Burlington College have received, with great satisfaction, the address of the Students, offering their services, to promote the erection of the College Chapel. Nothing could so much encourage and sustain them, in their arduous labors as the tokens of increasing piety among the objects of their care. Nothing is so constantly in their prayers, as that the pupils of Burlington College may be formed, through grace, on the model of the Holy Child Jesus. The generous offer is cheerfully accepted. The contributions which shall thus be made to the erection of the sacred edifice needed so much will be the noblest and most enduring monument of the first Classes of the College,

G. W. Doane, *President.*
James W. Bradin, *Rector.*

After this reply had been read, it was

*Resolved,* That we sincerely thank the Right Rev. the President and the Rev. the Rector of Burlington College, for the kind and favorable attention they have paid to our request.

*Resolved,* That we are fully determined to do, each to the very utmost of his ability, all that we can, to discharge honorably and faithfully the responsibility which we have cheerfully taken upon ourselves. That success may crown our labors we humbly trust in God, who alone disposeth the hearts of men.—*Ibid.*

Pennsylvania.—The Missionary at the Blockley Alms House would respectfully report to his Bishop, that during the past three months, ending with January 28th, 1850, he has been regularly occupied with his accustomed duties. He preaches every Sunday to three distinct congregations. At half-past ten A.M., to the children; at half-past one P.M. to a portion of the male inmates of the building; and at half-past three P.M., in the Lunatic department. Thursday and Friday are appropriated to the instruction of two classes, male and female, in the Lunatic department, and to the visitation of the medical and surgical wards. A very large number of tracts have been distributed, and generally are attentively perused. By the exertions of the missionary, and the kind co-operation of his friends, quite a respectable collection of miscellaneous books has been gathered, and will constitute the nucleus of a library for the insane. Quite a number of juvenile books have also been procured and placed in the library of the Children's Asylum. In addition to his regular duties, the Missionary has been enabled, by the kind response of the generous to his recent appeal in behalf of the destitute, to distribute among the worthy and suffering poor out of the building, with the merits of whose cases he was familiar, a lot of groceries, some money, and about seventy very comfortable garments. Through the kindness of a friend in Chester county, he has also been enabled to place in the ward occupied by aged German females, a magnificent copy of the Bible in their own language, which was quite a desideratum, and was thankfully accepted. The Missionary would state that his services among the poor appear to be gratefully appreciated, and a feeling of deep seriousness very often pervades his congregations. In the sick wards he is always welcome, and hopes he is often the humble instrument of conveying consolation and encouragement to the inquiring, and awakening to a sense of their peril the unconcerned. If the Missionary could consecrate his entire time to the work, he would find enough, and more than enough, to monopolize his every energy; and he cannot but entertain the hope that the time will come, when he will enjoy the high satisfaction of embarking all his powers in an enterprise so glorious. The influence for good resulting from the measures now in operation can scarcely be realized. To illustrate this point. In the course of the past year about 1500 children have been admitted and discharged at various intervals. Almost the entire body of these young immortals have come under the instruction of the Missionary, and who can tell what a harvest of future good may result from bringing the truth of God to bear upon their heart and consciences? They go to live in families in various parts of the State, and may, in their humble capacities, evince a spirit of fidelity and subordination as conducive to the happiness of those with whom they live, as it must be to their own secular interest; and what is better, they may ultimately become stable Christians, and attain everlasting life. Among the adult population how many there are who are almost if not altogether heathen—the worst kind of heathen—heathen in a Christian land. Bring to bear upon them motives of the Gospel, and if these motives but partially operate, what have you done? This floating population, intermingled in the mass of being in our large cities (as ever and anon they are, when discharged from their temporary shelter) may carry with them, and reduce to practice the good lessons they have imbibed, and thus crime be materially diminished. Cleanse the great reservoir of depravity, for such it is, and Eternity will only reveal the good effected. The Missionary is happy to state in this connection, that the moral influence of his ministrations among the insane has been very apparent. He would state, on the authority of Dr. Leonard Henley, who has charge of the lunatic department, that during the past year the proportion of those who have been discharged, partially or entirely cured, has been as 33, to 100, or 33 per cent—a far greater ratio than has been reported at any previous period. Conceding the point that medical skill has done much in this matter, it is granted by the practitioners themselves, that the moral treatment has largely contributed to such a consummation. The Missionary is endeavoring to procure a magic lantern and a small parlor organ, to further his object in this department. Whether he will be successful remains to be seen. As auxiliaries they would be invaluable in the great work of tranquilizing the perturbed mind, and breaking up old trains of thought. In conclusion, at the termination of the first year of his labors in this field, the Missionary would express his gratitude to God for the success which has followed his humble efforts; and in the future he hopes to be enabled to devote himself unremittingly to his duties. In all his discouragements, if such discouragements incidentally arise, may he call to mind the words of the devoted Elliot, the great missionary to the Indians, occurring as they do at the end of his grammar, prepared by himself for the use of the children of the forest—"*Prayer and pains*, through faith in Christ Jesus, will accomplish anythin."

Most respectfully and affectionately,
Edward C. Jones.
[*Banner of the Cross.*]

Maryland—*Consecration.*—On Thursday, the 28th of February, St. Peter's Church Poolesville, in St. Peter's Parish, Montgomery county, was solemnly consecrated to the honor of the great Name of God. The Deed of Donation and Request to consecrate was read by the Rector; the Sentence of Consecration by the Rev. Mr. Adie, of Leesburg, Virginia. Morning prayer was said by Mr. Adie, and the sermon preached by the Bishop. *Four* persons were then confirmed, and the Holy Communion administered to a large number of participants. The building was crowded by an attentive congregation, notwithstanding the threatening and finally inclement state of the weather.

This new building, (it is two and a half miles distant from the old parish church, yet standing,) has been completed by much painful effort and after many struggles. Although possessed of no pretensions to architectural beauty, it is neat, commodious and substantially built of brick; and in size, material, and arrangement, presents a great improvement on its predecessor. The seats are nearly all taken, and the prospect of a large attendance promises the faithful rector (the Rev. Asa S. Colton) much opportunity of usefulness.

*Confirmations.*—On Tuesday, February 26th, in Zion Church, Urbana, Frederick county, *two* persons were confirmed; on Wednesday, the 27th, *two* in St. Paul's Church, Point of Rocks; and on Thursday, the 28th, *four* in St. Peter's Church, Poolesville, as above.—*Ibid.*

Alabama.—Rev. J. H. Ticknor, having retired from the parishes of St. Stephen's, Eutaw, and St. Mark's in the Fork, Greene Co., Ala, and having accepted a call to the assistant ministry of Trinity Church, Columbus, Geo., requests his letters and papers may be directed accordingly.

There are few more agreeable parishes in the South than those from which the writer has just retired. They embrace three congregations at convenient distances from each other, and reached by roads running through an extremely interesting country. The Bishop's residence is distant but a short day's journey, and the parishes of the Rev. Messrs. Marbury, of Greensboro, and Banister of Dimopolis, are still nearer. Livingston, Gainesville, and Sumterville have many Episcopalians, and present interesting fields for the employment of such time as can be spared from the parishes.

In relation to the Churchmen of St. Stephen's and St. Mark's the writer need only say, that he leaves them with greater regret than he can express, and that nothing less than a positive and imperative sense of duty separates him from them. And this feeling does not extend to Churchmen only, but to a great many highly estimable persons of other communions.

Briefly, and considering everything, no point in the South and West offers greater advantages to a young man; and our excellent Bishop, whom to know is to love, will gladly avail himself of the services of a proper clergyman for Eutaw and the Fork.

Church papers will confer a favor by copying.—*Banner of the Cross.*

Indiana.—On Sunday, Feb. 17, the Bishop of this Diocese visited Evansville, preached twice, and confirmed 6 persons. On Wednesday, the 20th, he reached La Fayette, in company with the Rev. Mr. Croes, and services were held in St. John's Church on Thursday and Friday evenings. On Friday the Vestry of that Church assembled, and elected the Bishop their Rector. After due deliberation, the appointment was accepted. On Saturday evening, and three times on Sunday, the 24th, services were held in St. John's Church, the Rev. J. L. Harrison taking part in them. On Monday, the 25th, the Bishop (accompanied by the two presbyters) proceeded to Delphi, and officiated at night. On Tuesday, the 26th, he held an ordination in St. Mary's Church at that place, and admitted to the Holy Order of Priest, the Rev. Josiah Phelps. The Rev. Messrs. R. B. Croes, J. L. Harrison, and S. W. Manney united in the imposition of hands; the candidate having been presented by the Rev. Mr. Harrison. Services were held in St. Mary's Church in the afternoon and evening of the same day, and 7 persons were confirmed by the Bishop.

☞ It ought, in justice to the Vestry of St. John's Church, La Fayette, to be stated, that as soon as they were fully informed respecting the actual position of the Rev. Mr. Loutrel, they took a decided stand, and the connexion that had subsisted between him and themselves (whatever it was) was dissolved.—*Communicated.*

### CLERICAL CHANGES.

The Rev. William I. Zimmer having accepted an invitation to St. Philips Church, Atlanta, Georgia, requests communications to be directed accordingly.

## Died.

On Wednesday the 6th inst, in the hope of a glorious immortality, Almarina Emmalette, youngest daughter of the late Samuel Webb.

On Sunday morning, March 10th, at his residence in Rondout, after a long illness, William Allen, in the seventy-fifth year of his age.

## Notices.

☞ The Vestry of the (Protestant Episcopal) Church of the Nativity wish to return thanks to their friends, who have responded so liberally to the appeals which have been made for the last three or four years, in behalf of their efforts to erect a suitable edifice in the eastern section of the City. We have been laboring under difficulties seldom before encountered, and it was only through your benevolence that we were prevented from abandoning the attempt altogether. Trinity Church has been liberal beyond our most sanguine expectations; through her recent liberality, our builders have been enabled to make rapid progress with the building, and the probability is our new edifice could be ready for public worship about Easter; but there are some things required, and which are necessary to render it tenantable, that we have no means to provide for, and we need pecuniary assistance immediately for this purpose; if we do not obtain it, we must shut up the building as soon as the builders' contracts are fulfilled, or contract debts without knowing how they are to be paid when due. Our Congregation have comparatively nothing beyond providing for their daily bread, and we have contributed to the utmost of our ability during the last three or four years, to keep the Congregation together, and there appears no other way for us but to appeal again to those who have the means and the disposition to help us. It must be borne in mind that we intend ours shall be a Free Church, and it is our wish that it should be free from debt as well as free for every one to obtain the blessings which the Saviour dispenses through the Church without money and without price; to accomplish this we now make what we hope will be our last appeal. A trifling amount from those who have abundance and to spare will secure to us all we desire, and every dollar contributed now can be made available toward completing our edifice.

Geo. C. Morgan, 44 Pike st.
Dr John R. Chapin, 305 Third st.
James De Voe, Treasurer, 335 Sixth st.
Committee.

One of the Committee will be in attendance daily after 5 o'clock P. M. at the new Church on Avenue C, between 5th and 6th streets.

☞ The following are the remainder of Bishop Chase's appointments for the Diocese of New York:

| | | | |
|---|---|---|---|
| Friday, | March 15, | P. M. | St. Luke's, Brooklyn. |
| | | E. | St. Mary's, Brooklyn. |
| 5th Sunday in Lent, | " 17, | A. M. | Grace, N. Y. |
| | | P. M. | St. Bartholomew's, N. Y. |
| | | E. | St. Matthew's, N. Y. |
| Tuesday, | " 19, | A. M. | Manhasset. |
| | | P. M. | Astoria. |
| Thursday, | " 21, | E. | Transfiguration, N. Y. |
| Friday, | " 22, | A. M. | St. Peter's, N. Y. |
| | | E. | St. Simon's, N. Y. |
| Saturday, | " 23, | E. | Holy Communion, N. Y. |
| Sunday before Easter | " 24, | A. M. | St. John's, N. Y. |
| | | P. M. | Holy Evangelists, N. Y. |
| | | E. | St. Thomas', N. Y. |
| Monday before Easter, | " 25, | P. M. | All Saints', N. Y. |
| | | E. | Church Redemption N. Y. |
| Tuesday " " | " 26, | A. M. | St. George's, N. Y. |

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday evening lectures on Romanism.

Lect. V, (on Sunday, March 17.) *The Use and Abuse of Traditions.*

Service at half-past 7, P. M.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 5th inst, viz:

Thro' H Trescott, Esq, Charleston, S C, children of St Philips ch, for Greece, 5; adults of same for do, 5; a family of same, for ed Mary Bowman, Africa, 20; St Philips, Africa, 60; Zion, Wateree, Africa, 108 58; Dr L M Dessaussure, of Sheldon ch, Prince Wm par, Africa, 12 50; Mon Miss Lec, Charleston, for Feb, 1 75; St Pauls, Radcliffboro, 18; parishes of St Stephens and Upper St Johns, 64; do for Africa, 1; Estate of J G Godfrey, ann pay't, ed child, China, 12 50; All Saints, Waccomaw, Africa, 5; St Marks, Clarendon, 48 50; Trinity ch, Columbia, 15 50; St Bartholomews par, 10; St John's, Tallahassee, Fa, 12;—399 33; St Matthew's, East Plymouth, Conn, 2; Frederick, Md, for Mrs Hill's school, Athens, 20; do for ed, Upton Beall, Africa, 20; do for the school, China, 20;—60; ch of Holy Trinity, Prince Geo Co, Md, 10; S S, ch of Atonement, ed 2 children, under care Rev J Rambo, Africa, 40; S S, Centurion ch, Fortress Munroe, Va, Africa, 3 79; congregation of colored persons of do, for Africa, 6 21;—10; Trinity, Moorestown, N J, 5 35; S S, Emmanuel, Kensington, Pa, ed two children, Africa, 40; S S; children of do for ch of Ep'y, at Cavalla, Africa, 20; mis'y soc of do for the same, 10; fem Bible class, ed Mary Maxwell, Africa, 20;—90; fam'y mite box, 1; ladies of Littleton par, Va, for ed Wm H Kinckle, Africa, 20;—total, 617 68.

J. Smyth Rogers, Treas.
New York, Mar. 12, 1850. No. 2 Park Place.

### THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 5th inst.

Mrs Henry Laight, 25; E J Barton, sub, 2.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treas'r and Agt.,
New York, Mar. 12, 1850. 20 John street.

### PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 25th inst.

Rev Abel Ogden, Bridgewater, Ct, 1; E J Barton, sub, 1; R Sill, 1; A T Anderson, 2; St Peters, Oriskany, Rev W A Matson, 1.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treas'r and Agt.
New York, Feb. 12, 1850. 20 John street.

### MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 5th inst, the following contributions, viz.:

St Pauls, Troy, Rev R B Van Kleeck, 80; St Georges ch, Astoria, Rev T R Chipman, 21; total, 101.

C. N. S. Rowland, Treasurer,
Mar. 12, 1850. 55 Water-st.

### DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 5th inst, viz:

St Pauls, Sing Sing, N Y, add'l, 10; St Matthew's, Plymouth, O, 2; a com'r St Pauls, N Y, 3, St Bartholomews, N Y, S S, 23 58; a churchman of Md, 2; thro' J K Sass, R A in S C, Christ ch par, 8; St Johns, Tallahassee, Fa, 22; Prince George's, Winyaw, 5; Prince Frederick, Pee Dee, 25; St Johns, Berkeley, 75; Sheldon ch, Prince William par, 12 50; a gentleman of Sumter dis't, 20; St Pauls, Charleston, 49 18; for the Indians, 1 25; Mon Miss Lec, 1 75; for Greenville, Tenn, 1 50; Trinity, Columbia, 20; Upper St Johns, 50;—291 18; St Andrews, New Berlin, W N Y, 13 50; St James, Fairhaven, Ct, ad'l, 5; total, 350 26.

Thomas N. Stanford, Treas.,
New York, Mar. 12, 1850. 139 Broadway.

### THE POOR

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor.

From a Friend, a bundle of clothing; a member of St Marks ch, 10, and a bundle of clothing; R, 2; by Messrs S & S, F, 20.

Lot Jones, 77 Second Avenue.
New York, Mar. 12, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

### THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor.

By Messrs S & S, from F, 20.

Further donations will be thankfully received if left with Messrs Stanford & Swords, 137 Broadway, or with
Benj. Evans, 172 Broome St.
Mar. 12, 1850.

### THE POOR.

The subscriber, Rector of the Free Church of the Holy Martyrs, gratefully acknowledges the following donations for the necessitous poor at this inclement season.

From T P C, 3; M H, 1; anonymous, 2; also several articles of clothing.

Few of the more favored sons of fortune know the extent of misery, which prevails in the eastern section of our city.

Further donations will be thankfully received by Messrs. Stanford & Swords, 137 Broadway, or by
James Millett, 133 Eldridge st.

### P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following since last report, 11th ult.

Miss C P Alsop, ann, 2; steamer Hermann, box, 6 73; R B Minturn, ann, 5; J H Lyell, ann, 3; coll at the N River Chapel, for books, 2 03; do for the mission, 4 22; T Dean, don, 5; W E Chisholm, ann, 5; G P Titus, ann, 4; E B Sutton, ann, 5; M Porter, ann, 5; coll at ch of Holy Comforter, N Y, after sermon by Rev S P Parker, Esq, 24th ult, 260 97; C S Bowrne, ann, 5; C G Mitchell, ann, 4; T S 50; P Burroughs, ann, 4; F H Trowbridge, don, 6 50; M D Huntington, ann, 4; Mrs M D Huntington, ann, 4; a lady of the ch of Holy Trinity, Brooklyn, 2; L M Hoffman, ann, 5; Capt C C Berry, ann, B J Lossing, ann, 2; Wm Poole, ann, 2; J S Sandford, ann, 4; A H Haight, ann, 2; Mrs W J Cornell, ann, 5; Ogden Haggarty, ann, 2; Mrs Pierrepont, ann, 2; P K Kearney, ann, 5; ships boxes coin, 1 08; Mrs H Laight, 10; J Bulkely, 2; P Hanford, ann, 2; J Dixon, ann, 2; J Hurry, ann, 2; J R Lewis, ann, 2; C P Burdett, ann, 2; J Ogden, ann, 4; W C Dusenbury, don, 5; J R Livingston, Jr, ann, 5, coll at Calvary ch, N Y, 10th inst, 101 21; coll at Grace ch, N Y, 3rd inst, 220, N Babcock, 4; total, 734 24.

J. Davenport, Treas.,
Mar. 11, 1850. No. 10 Platt street.

## Advertisements.

A VOICE FROM NORTH CAROLINA.—A Letter to the Bishop of North Carolina, on the subject of his late Pastoral Letter on the Salisbury Convention. By the Chairman of the Committee on the state of the Church. In press and will be ready in a few days, 12mo, 25 cts.
STANFORD & SWORDS,
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ECCLESIASTICAL ARCHITECTURE Ancient English Ecclesiastical Architecture and its Principles applied to the wants of the Church at the present day, by Frank Wills, Architect. Illustrated with 20 plates, cloth, 4to, $3. Just published by
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TRENCH ON THE MIRACLES.

D. APPLETON & CO. publish this week Notes on the Miracles of our Lord, by the Rev. R. C. Trench, A. M., Professor of Divinity in King's College, London, 1 vol. 8vo, $1 75.

"The miracles, which are a distinguishing characteristic of christianity, are treated of in this description with the ability and learning of a sound and earnest scholar, and in a spirit of frank catholicism. It is the purpose of the learned professor to bring out each of the miracles in its own distinctive character; to exhibit its full significance; and so to present them as that they shall have their full force in aid of christian doctrine and precept.

The volume is a handsome octavo, of nearly 400 pages. It opens with a preliminary essay of 80 pages on "the names of the miracles; the miracles and nature; the authority of the miracle; the evangelical compared with other cycles of miracles; the assaults on the miracles; and the apologetic worth of the miracles." The thirty-three miracles of Christ are then considered, each by itself; the circumstances detailed; and such thoughts recorded as they naturally suggest to a contemblative mind, devotional in its cast. It can not be otherwise than acceptable to all such as have an interest in biblical researches."

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The above are Publications of the Venerable Society for Promoting Christian Knowledge.

Expected soon,

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D. DANA Jun., Agent,
March 16—3t 20 John street, N.Y.

SELLING OFF STOCK AND RETIRING from Bookselling.—The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, professional men, artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

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JOHN DOYLE, Bookseller,
m 16, 1850, 8t $ 146 Nassau-st., N. Y.

REPORT FOR FEBRUARY.—The New York Life Insurance Co., No. 68 Wall st., have issued during the month of February, two hundred and twenty six policies, viz.:

| | | | |
|---|---|---|---|
| To Merchants | 37 | To Ladies | 11 |
| Mechanics | 34 | Physicians | 13 |
| Farmers | 27 | Lawyers | 10 |
| Clerks | 22 | Clergymen | 5 |
| Public Officers | 6 | Civil Engineers | 3 |
| Manufacturers | 14 | Others | 41 |
| | 140 | | 86 |
| | | Total | 226 |

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. Y., twelve miles by the Morris and Essex R. Road from N. Y. City. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Rabbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Brennan, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Hight, the Hon. Samuel Jones, Geo. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.
S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

## Poetry.

From Keble's Lyra Innocentium.

### The Boy with the Five Loaves.

"If thou hast little, do thy diligence gladly to give of that little."

What time the Saviour spread His feast
For thousands on the mountain's side,
One of the last and least
The abundant store supplied.

Haply, the wonders to behold,
A boy 'mid other boys he came,
A lamb of Jesus' fold,
Though now unknown by name.

Or for his sweet obedient ways
The Apostles brought him near, to share
Their Lord's laborious days,
His frugal basket bear.

Or it might be his duteous heart
That led him sacrifice to bring
For his own simple part,
To the world's hidden King?

Well may I guess how glow'd his cheek,
How he look'd down, half pride, half fear:
Far off he saw one speak
Of him in Jesus' ear.

"There is a lad—five loaves hath he,
And fishes twain:—but what are they,
Where hungry thousands be?"
Nay, Christ will find a way,

In order, on the fresh green hill,
The mighty Shepherd ranks His Sheep
By tens and fifties, still
As clouds when breezes sleep.

Oh who can tell the trembling joy,
Who paint the grave endearing look,
When from that favored boy
The wondrous pledge He took?—

Keep thou, dear child, thine early word;
Bring Him thy best: who knows but He
For His eternal board
May take some gift of thee?

Thou prayest without the veil as yet;
But kneel in faith: an arm benign
Such prayer will duly set
Within the holiest shrine.

And Prayer has might to spread and grow.
Thy childish darts, right-aim'd on high,
May catch Heaven's fire, and glow
Far in the eternal sky:

Even as He made that stripling's store
Type of the Feast by Him decreed,
Where Angels might adore,
And souls for ever feed.

## Selected Matter.

From Spencer's "East."

### The Coptic Church.

When in Upper Egypt, you may recollect I sent you a brief account of a visit paid to some Coptic churches, and attempted, I fear not very successfully, to describe one to you; as I felt great interest in this corrupt branch of the Catholic Church, I determined at some period to endeavor to be present at the public services, and see how nearly they assimilated to what we know of those of the ancient Church. Until the Sunday just past, I had found no convenient opportunity of attaining my desire; but yesterday the 10th, being the Fourth Sunday in Lent, I visited the Church where the patriarch assists in the services, and was present during the long and to me tedious performance of their established ritual. I think you will not be displeased to have somewhat of a description of what I witnessed on this occasion.

The services commence at day-break; consequently, at about half-past five, A.M., accompanied by an intelligent young Abyssinian, who speaks French very tolerably, I went to the church. The entrance, like all which I have seen in Egypt, was through a narrow, winding passage, which gives one a mean idea of the edifice into which he is going. Several beggars, principally women and cripples, were stationed along the sides of the passage, and were very importunate for alms. On entering the first compartment, I found quite a number of the poorer people already assembled, and was surprised to hear a loud buzzing noise of persons talking throughout the church, walking to and fro, and appearing to have very little reverence for the building in which they were. The floor was covered with matting, and occasionally pieces of carpeting; and I noticed that every one who came in took off his slippers, and placing them sole to sole, as the Mahommedans do in the mosques, continued barefoot during the entire service. The divisions and ornaments of the interior of the church, were nearly the same as I mentioned in speaking of my visit to Es-Siont. The first and second compartment were devoted to the uses of the congregation generally, the women being in a place by themselves, entirely disconnected with that used by the men. The church appeared to me to be nearly square, with a deep recess at the end, opposite the entrance, containing the chancel, altar, &c., and separated from the rest of the edifice by a close partition, rather handsomely inlaid with ivory, and other substances. Various pictures—if I may so call these miserable daubs— are affixed to the walls in different places, and over the chancel partition are representations of the Saviour and the Apostles. As in the Greek Church, pictures are allowed to any extent, but images of every description are positively prohibited. The light is admitted by some small grated windows above, about fifty feet from the floor of the church. This arrangement is effected so as to give the church very much the appearance of possessing a cleretory, since the height of the ceiling is by no means equal, and near the sides of the building is comparatively low and supported by pillars. At this early hour, however, there were a great number of candles burning, the chandelier was lighted, the large candles on the alter were burning, and no dependence was placed on the light derived from the windows above.—During the whole service, which lasted several hours, the priests, attendants, readers, &c., used the small tapers, partly for symbolic purposes, but more commonly for to throw light sufficient to read by, upon the copies of the Gospels which are read on these occasions. The robes of the priests who officiated in the heykel or chancel, as well as those of the youthful attendants, were meant to be, and probably were once handsome; but as they were now quite dirty, and very carelessly put on, they appeared to me rather shabby than otherwise: the other priests, who were stationed apparently without any regard to order, near the chancel door or in its vicinity, were in nowise to be distinguished by their dress, from the members of their congregation; neither had the patriarch anything peculiar to his office, so far as his garments were concerned, which were precisely the same as he had on when I saw him some days ago.

As I was known to be a priest, my young Abyssinian friend conducted me through the compartments to the front of the chancel, and near the patriarch's chair, where, provided with a seat which he brought for the purpose, I could observe all that was going on. Every person, when he came into the church, went first to the chancel door, prostrated himself there towards the altar, and touching his lips to one side of the entrance, bowed, crossed himself, and kissed the hand of one or more of the priests stationed in this compartment. After the patriarch had entered, and taken his seat, the same ceremonies were performed towards him,—a fact which I was pained to learn, since, however, the former might be excused, as done with reference to Him whose altar they were bowing before, the latter seemed to have no palliation, and tended to superstition in its worst form. A part of the time the congregation sat, cross-legged, on the floor, but during the most of the service they were obliged to stand, and then I observed, very many of them used a crutch to support themselves; it is a simple cane, about four feet and a half long, and having across the top a piece of wood perhaps eight inches in length. Much confusion and disorder prevailed in the church, and I can well believe that it is, as Mr. Lane asserts, often the case that great indecorum and even profanity may be seen and heard in the patriarchal church in Cairo: there is constant moving about of persons, particularly boys and the church attendants; often some one will cry out quite loud, in angry and irreverent tones, and I several times heard one or two of the priests give directions in a style and manner exceedingly unsuited to the house of God.

Notwithstanding the fact that the Coptic is a dead language, and not understood by either priests or people, the major part of the service is performed in it, particularly the Communion service; as respects the Gospels and Homilies which are read in the church, after the reader has gone over them in Coptic, another person, standing in the doorway of the compartment before the chancel, reads or chants the lessons or explanations in Arabic, the vernacular tongue of the people of the present day. There is a good deal of this monotonous chanting, and some loud singing and beating of cymbals, and occasionally a procession of one or more priests and attendants through the church, carrying a censer, and putting the hand of blessing upon the heads of the congregation. When the patriarch entered, which was about half-past six o'clock, he was preceded by several persons, one bearing a large torch composed of three lights, and another carrying his staff, which was—rather singularly, as it appeared to me—Moses's rod, and not the pastoral staff of the Episcopal office. In his hand he held a small Greek cross of gold, with which he made the sign of the cross over those who prostrated themselves before him, and which he held out to the priests and others to kiss on these occasions. As a great part of the service was unintelligible to me, being in Coptic and Arabic, I am not able to give any account of its character, further than to state, that it appeared to me to have much repetition, and, as in Romish churches, to be in great measure a dead letter; few seemed to be in anywise affected by solemn feelings, or to derive any fresh incitement to leave off sin, and follow hard after righteousness. Many used their beads just as the Mahommedans and Romanists do, and fairly gabbled over the same words for fifty or a hundred times, with the utmost speed. The acolyths, and attendants, went through with their duties as unceremoniously as possible, and behaved generally in quite an unseemly manner.

During the Communion service, as a special favor, I was admitted within the chancel recess, and had an opportunity to witness the consecration of the elements, and the mode of administering the Lord's Supper. The bread, which is in the shape of a round cake, about three-quarters of an inch thick, and about three inches in diameter, is placed on a gilded or gold dish, which has a napkin laid across the bottom; the wine is contained in a cup or vessel placed in the top of a small cabinet, made of wood, about ten inches broad, by fifteen high, and the priests who had a number of napkins of different colors laid near each hand, standing in front of the altar, with his back to the people, went through a very long consecration service in Coptic, frequently bowing and prostrating himself, and not venturing to touch the bread with his hands, except in one or two instances. I could not see that the wine was included in the service of consecration, for nearly all the time of the priest was spent over the bread, and once or twice he dipped it in the vessel of wine, which remained in its receptacle.—During this long service, the priest rested a few times, but was not allowed to sit down, and in the interval, several bells were rung, and cymbals struck, together with a loud monotonous chant kept up, which indeed is the custom throughout the entire Sunday services. There were several boys of different ages, who assisted the priest in various ways, but principally by holding lighted tapers near the place where the elements were, and occasionally by chanting in a high key, some sentences in Coptic, the only language allowed in the chancel. I was sorry to observe a great deal of noise and great want of reverence in these boys, who appeared to have no regard whatever to the sacredness of the matters in which they were engaged. I was still more grieved, and almost shocked to see and hear the priest,—a hard featured, and not pleasant looking man—scold and threaten the boys, who now and then annoyed him, in words and tones which were disgraceful at such time and in such place. The mode of administering the consecrated elements was peculiar: the priest first broke the cake into a number of small pieces, dipped them one at a time in the wine, and began by putting a piece into the mouth of a very little boy, with a taper in his hands, and then into the mouths of the other boy-attendants; he afterwards went out into the church, and administered in the same manner to the congregation.

Shortly afterward, and just before the people were dismissed, I took my leave, having been in the church rather more than four hours, and being very much fatigued with the length and monotony of the services. I will confess to you that I was disappointed with what I saw and heard, and am not able to express any very great hopes of the increase of pure religion among the Copts, while their public services are so apparently inoperative and listened to and joined in so much as a mere matter of form. But I express this opinion with no particular confidence, since I do not esteem myself sufficiently acquainted with the people and their actual condition, to judge accurately. Perhaps time, and the influence of the labors of missionaries among them, may produce all that we could hope or desire.—[Pp. 210—216.]

For the Churchman.

### Church Mission among Soldiers.

*Mr. Editor:* If you can find room in your columns for the enclosed letter, it will give pleasure to many of your readers, who have taken an interest in the Church Mission among the troops on Governor's Island. It records one out of many touching instances among them of early religious training, bringing forth its ripened fruits under God's blessing—where to human eyes they were last to be looked for—amid the temptations and discouragements of a soldier's life.

J. Mc'Vickar, *Miss'y, &c.*

Depot Library, Fort Columbus,
February 6th, 1850.

Rev. J. Mc'Vickar, D.D.:

Rev. Doctor.—This is now the second time that I have made bold enough to take the liberty of writing you, casting myself upon your characteristic benevolence as my best apologist. On the former occasion I acted on the accidental impulse of the moment, and had a public object as my motive; on the present, my purpose is more personal and selfish, and I have therefore, the greater reason for bespeaking your indulgence.

I find that, in my present situation, I have a good deal of spare time, which I would fain employ for the attainment of some specific object which might become useful to me after the expiration of my engagement in this service. I have given to the subject much deep and serious thought; and being here without any other friend or counsellor, I have ventured on this freedom to solicit your kind and pastoral advice and counsel. It was the design of my parents, from my youth, to bring me up to Holy Orders, but severe reverses prevented the accomplishment of their wishes, and early forced me into other pursuits far less congenial to my natural genius and disposition. But, throughout a course of nearly 20 years' conflict with the world in various occupations, attended with very various success, the original bias or inclination of my mind still continued to exercise its influence, and, to this moment, I have not ceased to entertain fond aspirations for the holy office towards which my early energies and wishes were directed; and could I be encouraged to deem its accomplishment practicable, I would still, at this advanced period of life, enter with ardor and enthusiasm upon such a course of preparation for the mintry as the spare time to which I have referred and the limited abilites which I possess might permit, humbly and prayerfully relying for the issue, upon Him to whose service I would fain consecrate myself. Actuated by these sentiments and aspirations, I am desirous to undertake the study of the Hebrew language, provided you think the necessary knowledge of it attainable without a teacher. With the Latin and Greek languages, (although never very intimate with them) I could soon renew my acquaintance; and years of connection with the public press have imparted to me a tolerable degree of facility in the composition of my vernacular, as well as a fair amount of general knowledge, gathered from a large and varied field of reading and considerable intercourse with society, public and private. With the Volume of Truth I am not by any means unacquainted. Few Scotchmen are; and by giving a special direction to my thoughts and studies, I am not without the humble belief that I could soon attain to a fair knowledge of Church history, and acquire just apprehensions of the leading features of our divine religion, as I hope and pray to realize its blessed influences in my own soul.

Such, Reverend Doctor, are the motives which actuate me to this intrusion upon your valuable time. I adopt this mode of communication, because I find myself so embarassed under a sense of my altered circumstances, that I find it very difficult to give expression to my sentiments, *viva voce*, without exciting emotions which should be observed by myself alone. I do not, of course, wish to trespass upon your goodness so much as to desire a *written* answer. I shall await until it suits your convenience to have a personal interview. If your advice shall tend to encourage me to prosecute this object of my ardent desire, I shall respectfully request of you the additional favor of suggesting to me such Hebrew books, as would be most suitable and acceptable in my straitened circumstances, and most conducive in my peculiar situation to the attainment of the end contemplated.

Soliciting your forgiveness for the freedom I have used, I have the honor to be with the utmost respect, Reverend Doctor, your much obliged humble servant, ———

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Grand Court in the temple at Medinet Habu, Thebes,
Jerusalem from the Mount of Olives,
Church of the Holy Sepulchre,
Plan of the Church of the Holy Sepulchre,
The town and hills of Bethlehem,
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We take the following notice from the Churchman of Dec. 22, 1849.

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W. H. ONDERDONK, Proprietor,
Jan 26—tf 161 Fulton street.

**COLLEGE OF ST. JAMES,** Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The College has for several years had the four regular classes pursuing a full course of collegiate studies under the proper Professors for each department. The Grammar School embraces the Preparatory classes in which a student may prepare for the Collegiate course.

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Feb 9—6t Rector, College of St. James, P. O.

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Feb. 23 tf$

STATEMENT OF THE
**"Mutual Benefit Life Insurance Co."**
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

| | | | |
|---|---|---|---|
| Policies issued prior to January 1st, 1849, | | 6262 | |
| " " during the year 1849, | | 1509 | 7771 |
| Deduct Policies expired and cancelled from May 1st, 1845, to date | | | 2398 |
| Policies in force January 1st, 1850, | | | 5373 |
| Balance January 1st, 1849, | | $673,360 52 | |
| Deduct for losses then unpaid, | | 29,500 | $643,860 52 |
| Nett premiums received during the year 1849, | | $454,406 26 | |
| Interest " " " " | | 43,611 95 | |
| Total receipts in 1849, | | $498,018 21 | |
| Losses paid | $157,900 00 | | |
| Expenses, being charges on the business | 16,573 63 | | |
| Paid for purchased policies and for commissions | 27,570 89 | | |
| Physicians, fees | 3,246 96 | | |
| Interest paid on Scrip | 592 29 | | |
| | $205 883 77 | | $292,134 44 |
| Nett Balance | | | $935,994 96 |

*Additional Losses amounting to $10,350 sustained during the year, awaiting proofs of death

ASSETS.

| | |
|---|---|
| Cash on hand, | $7,120 78 |
| Newark City 6 per cent Bonds, | 1,900 |
| Brooklyn, | 50,000 |
| Bonds and Mortgages on real estate worth twice the amount, | 239,054 57 |
| Real Estate, | 16,968 11 |
| Premium Notes drawing 6 per cent, secured by policies, | 605,248 04 |
| Loans on Scrip, | 6,025 32 |
| Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission, | 9,678 14 |
| | $935,994 96 |

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

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†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

**NEW YORK LIFE INSURANCE COMPANY.**—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

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March 1—tf

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**THE CHURCHMAN** Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

**CHURCH REVIEW,** and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

*New Haven*, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford and Swords'*,
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**BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.**

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Parents or Guardians, who wish to place their children in a family where a religious influence will be constantly exerted over them, a good education imparted, a home influence, under parental discipline, maintained, and their health and physical development properly attended to, have now an opportunity of doing so, and upon favorable terms.

Application can be made to Henry J. Seaman, No. 321 Broadway, New York, who will furnish all necessary information, and reference may be made to the following gentlemen.

Rev. David Moore, D.D., } Staten Island.
Samuel R. Smith, M.D., }
Nathan Barrett, Esq., }
Rev. William Berrian, D.D., } New York.
Chandlers R. Gilman, M.D., }
And Rev. Kingston Goddard, Philadelphia.

Feb 23—6t

ORGANS.

**HENRY ERBEN, 172 CENTRE ST.** has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

*No.* 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

*No* 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

*A large Grecian Mahogany-cased Organ*, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

*A large Grecian Organ* in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

*Parlor Organs*, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

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The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

**ST. LUKE'S CHURCH.**—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street.
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